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Easter Message From Mark 16:1-7

THE KING JAMES VERSION, 1611

1 And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome had brought sweet spices, that they might come and anoint him.
2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.
3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
4 And when they looked, they saw that the stone was rolled away: for it was very great.
5 And entering into the sepulchre, they saw a young man sitting on the right side clothed in a long white garment; and they were affrighted.
6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.
7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

ENGLISH REVISED VERSION, 1881

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, brought spices, that they might come and anoint him.
2 And very early on the first day of the week, they came to the tomb when the sun was risen.
3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
4 and looking up, they see that the stone is rolled back, for it was exceeding great.
5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here; behold, the place where they laid him!
7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

THE TWENTIETH CENTURY VERSION, 1899

When the Sabbath was 1
over, Mary of Magdala, Mary the mother of James, and Salome bought some spices, so that they might go and anoint the body of Jesus. And very early on 2
the first day of the week they went to the tomb, after sunrise. They were 3
saying to one another:

"Who will roll away the stone for us from the entrance of the tomb?" But, on looking up, they saw that 4
the stone had already been rolled back; it was a very large stone. Going into the 5
tomb, they saw a young man sitting on their right, in a white robe, and they were dismayed. But he 6
said to them:

"Do not be dismayed; you are looking for Jesus, the Nazarene, who has been crucified; he has risen, he is not here! Look! Here is the place where they laid him. But go, and say to 7
his disciples and to Peter 'He is going before you into Galilee; there you will see him, as he told you.'"

AMERICAN REVISED VERSION, 1901

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of Jesus, and Salome, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they came to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen: he is not here: behold, the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

MOFFATT VERSION, 1901

1 And when the sabbath had passed Mary of Magdala, Mary the mother of James, and Salome bought some
2 spices in order to go and anoint him; and very early on the first day of the week they went to the tomb, after sunrise.
3 They said to themselves, "Who will roll away the boulder for us at the opening of the tomb?" (for it was a very large
4 boulder). But when they looked they saw the boulder had
5 been rolled to one side, and on entering the tomb they saw a youth sitting on the right dressed in a white robe. They
6 were bewildered, but he said to them, "Do not be bewildered. You are looking for Jesus of Nazaret, who was crucified? He is risen, he is not here. That is the place where he
7 was laid. Go you and tell his disciples and Peter, 'He precedes you to Galilee; you shall see him there as he told you.'"

WEYMOUTH VERSION, 1903

When the Sabbath was 1
over, Mary of Magdala, Mary the mother of James, and Salome, bought spices, in order to come and anoint His body. So, very soon 2
after sunrise on the first day of the week, they came to the tomb; and they were 3
saying to one another,

"Who will roll away the stone for us from the entrance to the tomb?"

But then, looking up, 4
they saw that the stone was already rolled back; for it was of immense size. Upon 5
entering the tomb, they saw a young man sitting at their right hand, clothed in a long white robe. They were astonished and terrified. But 6
he said to them,

"Do not be terrified. It is Jesus you are looking for —the Nazarene who has been crucified. He has come back to life: he is not here: this is the place where they laid Him. But go and 7
tell His disciples and Peter that He is going before you into Galilee: and that there you will see Him, as He told you."

GOODSPEED VERSION, 1923

When the Sabbath was 1
over, Mary of Magdala, Mary, James's mother, and Salome bought spices, in order to go and anoint him. Then very early on the first 2
day of the week they went to the tomb, when the sun 3
had just risen. And they said to one another,

"Who will roll the stone back from the doorway of the tomb for us?"

And they looked up and 4
saw that the stone had been rolled back, for it was very large. And when they went 5
into the tomb they saw a young man in a white robe sitting at the right, and they were utterly amazed. But
he said to them, 6

"You must not be amazed. You are looking for Jesus of Nazareth who was crucified. He has risen, he is not here. See! This is where they laid him. But 7
go and say to his disciples and to Peter, 'He is going before you to Galilee; you will see him there, just as he told you.'"

MONTGOMERY VERSION, 1924

1 When the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome brought
spices in order to go and
2 anoint him. And very early in the morning, on the first day of the week,
3 they came to the tomb as the sun was rising; and they kept saying to one another,
"Who will roll away the stone for us from the door of the tomb?"
4 But then as they looked up they saw that the stone, which was a very large one, was already
5 rolled away; and upon entering the tomb they saw a young man sitting on the right side, clothed in
6 a white robe. They were terrified, but he said to them:
"Do not be terrified! You are seeking Jesus the Nazarene, who was crucified? He is risen; he is not here. See, the place where they laid him!
7 But go, tell his disciples and Peter,
"'He is going before you into Galilee, where you will see him, as he told you.'"

THE EVENING OF THE FIRST EASTER

By James I. Vance

T MUST have been midnight when the scene took place, for when Jesus and the two disciples reached mmaus it was toward evening and the day was r spent. Then the disciples saw Christ in the break- g of the bread, after which they walked back to rusalem, a distance of six miles. Following their rrival in the upper room, and while they were telling e eleven of the amazing thing that had happened Emmaus, Jesus Himself stood in the midst of them d saith unto them: "Peace be unto you!" So it ust have been near midnight of the strange and teful day on which Christ arose from the dead.

The disciples must have been excited. They were aggered and bewildered by what had taken place. ow could they explain it? They had seen Jesus ise the dead, and watched Him die. They had seen im master the forces of nature, and then had watched handful of soldiers carry Him captive to trial and eath.

Fear must have mingled with their excitement. hey were scared for their lives, for they were fol- wers of the Man Who had been executed. The mob ready to wreak its hate on them. Every sound dis- rbs them, every shout in the street may be the gnal of their doom.

Probably despondency tinged their fear. Their opes have collapsed. They had expected that their ader would restore Israel, but He is dead. His ody lies yonder in the tomb. Soldiers guard. All over. Their day dream has faded. Their sun has et.

And now comes this strange rumor that Christ has sen. Mary says she saw Him, but women are so asily misled. Simon says that he saw Him also, but ll know how excitable and unreliable Simon is. The eport is unbelievable. Would that it were true! ut this could never be. Such was the atmosphere f that upper room.

NOW FALL in with the two men on their way to Emmaus. As they walk and talk and com- une together, Jesus joins them, but they are not llowed to recognize Him. They tell Him of their rrow, of the death of their Master, and of the rumor. esus unfolds to them the scriptures concerning Him- lf. The village is reached. He is about to go on. hey constrain Him to tarry, and around the sup- er table in the breaking of the bread their eyes ere opened and they saw Him and He vanished ut of their sight. They are hurrying back to rusalem. The rumor is true. They must tell their rethren. Christ is risen. Back through the darkness ey go, over the rough road. They had already aveled a Sabbath day's journey but there is no eariness now. Their hearts are light, for they carry e news that is to shake and save the world.

LET US hurry ahead to the upper room. Picture the scene. They are sitting about in little groups, the room is poorly lighted, their nerves are on edge, some are hysterical, some are skeptical, maybe here and there a heart is still brave enough to hope. Then suddenly the door opens and the two disciples begin to pour out on that room, full of bewildered and agitated and hysterical disciples their story of the supper and of the breaking of the bread. Some- one says: "It is just another case of overwrought nerves." Everyone is losing his head. No one can control himself. Reason is gone. A cool and sane leadership is needed. Then through the shut door comes the risen Christ, and the night scene of that strange day enacts itself.

Keep in mind that it was the very day Christ arose. Yesterday His body lay in the tomb, wrapped in grave clothes. The very women who went that morning to embalm His body are there in that room. The eyes that saw the soldiers drive the nails, the ears that heard His cry: "Forsaken! Finished!" the people who beheld Him die, the hands that took His body down from the cross, are there in that room. They knew that Jesus had died.

YET there He is among them, limned in the dim light, standing in vague and shadowy outline, but His voice is clear, the same old tones are un- mistakable, and His lips are uttering the same old message: "Peace be unto you!"

Note the moods now. Terror is there. A while ago they were scared lest they be killed. Now they are scared because death is conquered. They were terrified and affrighted. It takes so little to upset Christ's silly sheep.

Doubt is there. They said: "It is a spirit, unreal, an hallucination, a vagary. It is not really Christ." Thus Christ's apostles greeted the resurrection. It is strange that men still doubt. God surrounds us. His presence is inescapable, undeniable, but the fool still says in his heart: "No God!"

Peace is there, too. Jesus would quiet their fears. "Why are you troubled?" He seems to say. "Don't be afraid of me. I am just the same." His last word was: "Peace," and now His first word is: "Peace!" It is what Jesus is always saying to His friends.

THEN He showed them His hands and His feet. Christ is so patient with doubt. Instead of rebuk- ing, He convinces. They draw closer. They saw the scars of the nails and the thorns. Doubt is dead. They are beside themselves with joy, so excited that they cannot reason. Their religion has mastered them. But Christ brings them to the earth again. "Have ye here any meat?" "And He took it and did eat before them."

Now they are ready to listen. They have their wits about them at last. Religion is not hysteria. It is not excitement. It is sensible, scientific. It makes its appeal to the judgment no less than to the emotions. And so the risen Christ in the dim light of the upper room at midnight with the men who are to found His kingdom suffers not the night to pass in a holy revel, in an orgy of pious thrills and spiritual ecstasies. He calls these men to consider the ca paign for the establishing of His kingdom. He ope their understanding. He tells them why He die And He commands them to go forth and be H witnesses.

How long was Jesus there? It is not told us. B He was there long enough. Day is breaking no The disciples are afraid no more, and they are read

ANNUAL MEETING OF THE INTERNATIONAL COUNCIL

February 16-20, 1925

By Hugh S. Magill

IT would take pages to tell in condensed form the story of this meeting. It was undoubtedly the most successful the Council has ever held. The outstanding features, as seen by the General Secretary, are:

1. A large attendance of earnest workers at all the Professional Advisory Section meetings, with excellent programs carried out in each section. The Professors of Religious Education Section had a particularly strong program, and the large attendance included many of the leading college men and women of the country.

2. A splendid spirit of cooperation and Christian fellowship on the part of those present, representing all the leading Protestant denominations and cooperating Christian forces. Much attention was given to the effective organization, development and support of state and local councils, and closer working relationships between the denominational and interdenominational forces on the field. It was evident to all that the merger is actually working.

3. Emphasis was placed on the development and promotion of vacation Church schools and week-day schools of religion, but all recognized the importance of the Sunday school and that everything possible must be done to enrich its program and increase its efficiency.

4. Greater recognition of the different Professional Advisory Sections in determining the plans, policies and programs of the Council. Hereafter these sections will meet immediately before the Committee on Education and report their recommendations to the Committee on Education, upon which Committee each section will have its chosen representative.

5. Marked progress in working out a satisfactory interdenominational program of leadership training. The International Council is recognized as the accredited agency of all the cooperating churches for the setting up of standards and the interchange of credits.

6. An important meeting of the Joint Committee representing the Council of Church Boards of Education, the Conference of Theological Seminaries, and the International Council looking to the development of a correlated program of religious education extending from the elementary grades up through the colleges, theological seminaries and graduate schools. Also provision for a joint conference of all curricula makin bodies for a closer correlation of curricula in the fie of religious education.

7. A closer relationship between the Internationa Association of Daily Vacation Bible Schools and th International Council was effected; the America Institute of Religious Education, which has carried o the Vaughn type of Vacation Schools, was merged wit the International Council; and provision was made fo a closer relationship of the North American Unit o the World's Sunday School Association.

8. Members of the International staff reported th work of their respective departments to the Council and each was enthusiastically received. All presen were impressed with the ability, consecration an leadership of the directors of the different department of the Council. A new department of Research an Service was established, and Paul H. Vieth of Yal University was elected director.

9. Commendation of the INTERNATIONAL JOURNAL was expressed on every hand. The editor held conference with representatives of all the different phases of re ligious education with a view of getting practical sug gestions from workers for making the JOURNAL mor valuable and helpful to the whole cause.

10. A determination to free the Council of all indebtedness and put it on a sound financial basi with adequate support. Two prominent busines men contributed $5,000 each for this purpose an others gave less amounts. A Special Finance Com mittee of the Board of Trustees was constituted t raise the Budget of the Council through the new Department of Organization and Promotion.

11. Arrangements were made for a great Inter national Convention and Interdenominational Con ference on Religious Education at Birmingham, Alabama, April 12-19, 1926. This will be the next regular meeting of the Council.

12. Above all, was the spirit of Christian fellowship, the realization that we are all one in Christ as we earnestly seek to teach His gospel, and a recognition of the increased power and effectiveness possible through the correlation of Christian forces.

THE INTERNATIONAL EXECUTIVE COMMITTEE

Extracts from the Annual Message of the Chairman to the International Council of Religious Education

By Robert M. Hopkins

AS THE International Council of Religious Education assembles in nnual session, we are conscious that one f our number is absent. "Our Chief," vho for so many years guided the dministration of the International Sunlay School Association, and who, since he merger and formation of the Interational Council of Religious Education, las served as Consulting General Secreary, has been called home by the Father. t was his word of welcome and report hat constituted the first item of business n the gathering one year ago. We shall niss his presence in our meetings and his heery voice in our counsels. In adopting he docket for this meeting, you have nade provision for a time when we can xpress in suitable fashion our love and ppreciation for Marion Lawrance, our ong time friend and leader.

The Growing Cooperative Task

IT BECOMES increasingly clear with the passing years that we were divinely ed in the formation of this Council. The cooperative task in religious educaion grows larger as we enter upon it. n the preamble to the revised by-laws, vhen the Council was in process of nerger, there was inserted as paragraph ne the recognition of the right and duty f each religious body to direct its own vork in behalf of religious education. This is still number one of the cardinal rinciples upon which the work of the Council goes forward. But more and nore the significance and far reaching mportance of paragraph two is impressng itself upon us, namely, the recogniion of the principle of cooperation in the ield of religious education. There are eligious education problems which confront us all that can not only *"best* be olved by such cooperative effort" as this rinciple affirms, but that can *only* be olved by such cooperation, as our experence is proving.

The time seems close at hand for a edefinition of the purpose of the Council nd a reallocation of the common task. ndeed one of the serious difficulties acing our office administration has been he attempt to carry forward upon neager resources much of the work eft over from the old order while at the ame time the newer obligations were orcing themselves upon us.

For example, the denominational oards are multiplying the number of age roup specialists of a high order. Shall he Council and its auxiliaries continue o render service in this regard except as leadership may be needed for the coordination of such work? At the same time community training schools are rapidly increasing, necessitating such a load of responsibility and detail upon the superintendent of education as to make the present limited staff altogether inadequate. Also the new service of investigation and research becomes increasingly imperative that the work of all agencies in this field may be properly undergirded. Likewise there is the approach to such common agencies as the public school, the public press, recreational agencies, civic organizations and clubs, which approach can best be made as the churches work together. Our opportunity to make week-day religious education a mighty factor in the redemption of civilization undoubtedly depends upon our going forward in cooperative fashion.

The Council has been greatly concerned in the past in the adjustment of organizational rights and the jurisdiction and representation of the several agencies in the field. This concern has suggested the machinery which we have created and the workers we have employed from year to year. The emphasis however now seems to be shifting to a consideration of our common need. In the face of the alarming conditions which prevail throughout the land in the increase of crime, particularly juvenile crime, the failing interest in religious matters, the diminishing respect for the home and the multiplication of factors in our social life that tend to break down rather than build up the character of our youth, we are being driven to a realization of our interdependence if we are to cope successfully with these conditions. We have builded an organization in the Council which can be used effectively for cooperation in religious education; there is now fusing that common spirit and desire which will insure the fullest use of the Council for its task.

It is unnecessary for your Chairman to remind you that our leader in this time of transition is rendering a superb service. Dr. Magill is in every way worthy of our unstinted support. He is justifying our early hopes for him, as year by year he leads us on together. His report of the year's activities including the reports of the efficient members of his staff, will receive your heartiest approval. And as he suggests to us from time to time changes both in function and in personnel within the staff, let us recognize his endeavor to make effective the administration of the Council for the accomplishment of its growing cooperative task.

The Birmingham Convention

ARTICLE II of our by-laws reads as follows: "1. There shall be held quadrennially, at such time and place as the Executive Committee may direct, a Sunday School Convention with such program and plans as the Executive Committee may provide. 2. The quadrennial Convention shall be a delegated body composed of: (a). The officers of the International Convention. (b). The Executive Committee of the International Council of Religious Education. (c). The employed staff of the Council. (d). The standing committees and professional advisory sections of the Council. (e). The life members of the Council. (f). The International Lesson Committee. (g). Delegates chosen by State, Provincial and National Associations on such numerical basis as the Executive Committee may determine. 3. The officers of the Convention shall consist of a President, a Vice President, a Recording Secretary and a Treasurer."

ARTICLE III section 9 provides that: "The Executive Committee shall have power to fix the time and place for the International Sunday School Convention and shall directly, or through special committees, prepare the program and make the plans and arrangements necessary for the same."

It will be remembered that the Sixteenth International Convention meeting in Kansas City in 1922 approved the recommendation of the Executive Committee that the invitation extended from Birmingham, Alabama, for the next quadrennial Convention be accepted. From time to time matters relating to this Convention have been brought to your attention.

Last December, your Chairman, in company with the General Secretary, visited Birmingham and held conference with the local forces interested in this convention. There was evident a united desire to make the Birmingham Convention a worthy one in every way.

The Birmingham Convention should follow the example of the Kansas City Convention in covering the expanding program of religious education and should not confine itself to the single field of the Sunday school. With our professional advisory sections now functioning so well, it should be comparatively easy to make the program cover the whole field

in a helpful fashion. In a sense, the Birmingham Convention will thus become an enlarged gathering of our annual meeting in Chicago. To this end we would recommend that the 1926 annual meeting of the Executive Committee with its attendant meetings of sections, committees, etc., be held in April at Birmingham instead of February at Chicago.

The date that seems to suit best for the Convention at Birmingham is April 13 to 19, 1926, and we would recommend that that date be fixed.

We would further recommend that a committee of nine be appointed to be known as the Birmingham Convention Committee to have full charge under the direction of this Executive Committee of the program and arrangements for the Convention, and that in appointing this Committee special provision be made for representation of the forces at work in the south. This Birmingham Convention Committee, in providing its budget of expenditures should be under the direction of our Board of Trustees, and it should include in its budget provision for the employment of such time as may be necessary of a Convention Secretary who will be the responsible agent for carrying forward the work of the Convention Committee, thus relieving our General Secretary of the details of this service.

Curriculum Matters

UNDOUBTEDLY there is no phase of our cooperative task that is of more vital concern to us all than are curriculum matters. Here we have had cooperation for over half a century. Moreover in the rapidly developing field of religious education, the curriculum is today the center of interest.

The historic Lesson Committee is the authorized Committee of the Council for service in this field. Sixteen members of the Lesson Committee are appointed by the Council and their expenses are paid from the Council's treasury as are also all the general expenses for printing, investigation and other necessary work of the Lesson Committee.

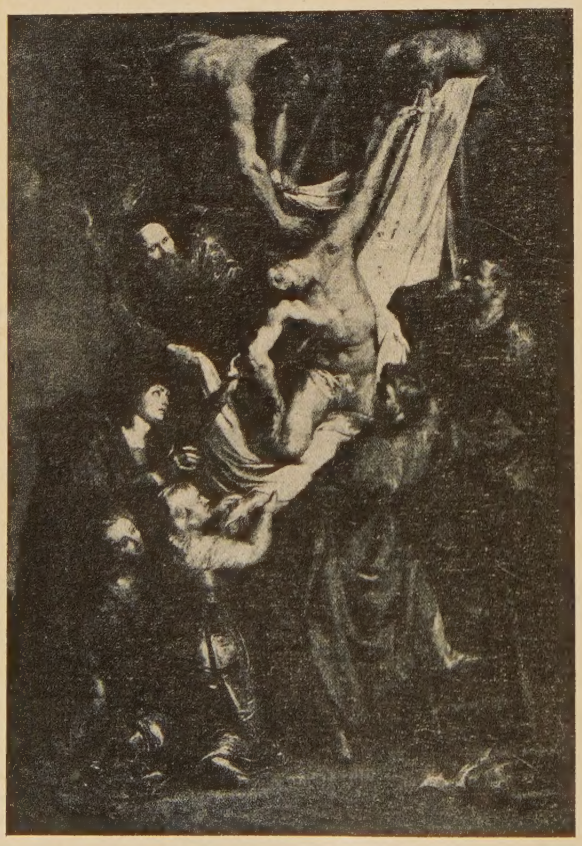
Our by-laws provide that "the International Lesson Committee shall make an annual report to the International Council of Religious Education." They also provide that the general budget of the Lesson Committee "shall be submitted for approval to the Executive Committee of the International Council of Religious Education, and the International Council of Religious Education shall assume responsibility for the payment of this budget as approved, as its service in the field of curriculum making to its cooperating denominations."

The policies of the Lesson Committee have a vital bearing upon the entire cooperative life of the Council, as well as upon the important matters of curricula as indicated. Our General Secretary during the year has secured some very generous financial assistance for research which may be used in this field as will be learned from his report. It will be in the interest of coordination and progress that all these curriculum matters be considered fully each year by the Council. To this end, the Lesson Committee's report should have the same large place in our deliberations as the report of the Committee on Education.

Inasmuch as our Lesson Committee in the past has been concerned primarily with the curriculum of the Sunday school and is now proposing to render assistance in the vacation Church school as well as in the field of week-day religious instruction, the time would seem to be at hand for the calling of a general conference of all curricula making bodies having to do with the selection of topics or lesson courses for young people's societies, mission study groups, and other similar agencies in which our Churches are directly interested, with the hope that out of such joint conference a larger coordination may be secured.

Permanent Funds

DURING the year, the Council has received its largest gift to the permanent funds. This has come from the estate of H. J. Heinz, a long time friend of the Sunday school cause locally as well as in the continental and world field. This fund has been invested by our Treasurer, under the direction of the Board of Trustees and in accordance with the expressed wishes of Mr. Heinz. It will serve through the long years to advance the work to which Mr. Heinz during his life gave so generously both in time and thought as well as money.



RUBEN'S DESCENT FROM THE CROSS

An Interpretation by Albert E. Bailey

THIS IS the most famous "Descent." Travelers go to Antwerp cathedral just to see it. The Passion Players of Oberammergau have copied it literally in staging this act of their play.

In this picture the horrors of the crucifixion have passed away. Here are restraint, nobility, pathos; all is tenderness, care, chastened sorrow. These people are showing reverence to the dead because they loved him for what He was—the noblest of men and the best of friends.

It is all natural. Up above, two strong ones have loosened the nails and are now lifting the body slowly down by means of a long sheet. Half way down on the ladder, Nicodemus and Joseph of Arimathea, holding the lower part of the sheet, descend carefully with the descending body. John reverently receives the precious load; Mary Magdalene takes the feet in token of her humility and in memory of the anointing while He was yet alive; the other Mary kneels reverently; and the Virgin fixes her gaze sorrowfully on her dead son's face.

There are no theological implications in this picture, no doctrinal teachings. Love is seeking by tender service to assuage its dull pain of memory—at once a universal instinct and a means of grace.

THE PASTOR AS HIS OWN DIRECTOR OF RELIGIOUS EDUCATION

A Series of Three Articles. Number One: Developing an Educational Conscience

By Frank Otis Erb

TWO STATEMENTS have been so frequently repeated of recent years that perhaps they may be assumed as accepted. *First*, in the face of the confusion and threatened disaster that meet us on every hand, the world's only hope lies in a genuine revival of ethical religion. *Second*, the traditional appeals and conventional methods of the Church are largely failing in their effectiveness. The most cheering sign that we are not to become completely bankrupt, morally and spiritually, is the zeal with which far-sighted leaders in state and school and Church are turning to religious education.

Large Churches are employing trained educators to organize and supervise an enriched program for the moral and religious development of childhood and youth. Under these circumstances, the preaching minister usually feels at liberty to continue the traditional activities of his office, making little or no endeavor to integrate his ministry into a unified program of religious education for the entire Church. It is most unfortunate when the preaching minister thinks of religious education as something added to or apart from his work. If the entire program of the Church is not shot through and integrated with the religious educational spirit, no part of the enterprise will completely accomplish its purpose. The need today is for ministers with the educational vision who reorganize their work in such fashion as consciously to be essential factors in the educational program.

The Real Problem

THE REAL problem of the present situation becomes acutely manifest, however, in the Church of moderate size where the pastor must be his own Director of Religious Education. Thousands of Churches must work this problem through to a successful conclusion if they are to make the contribution to community, national and world welfare which we have a right to expect from them. And, after all is said, the existence and extension of Christianity do not depend upon the relatively few large Churches, but upon the multitude of small Churches which have been and are the mainstay of our faith.

In this series of three brief articles an approach is suggested to this extremely difficult and significant question from the following angles: I. Developing an Educational Conscience: II. Developing an Integrated Program: III. The Minister's Personal Schedule as Reorganized.

There are doubtless certain elements of the religious education program which the Pastor-Director must immediately undertake. He will probably endeavor from the start to give definite personal leadership to phases of the work with children and young people. Nevertheless, he must set up as his first outstanding objective the creation of an educational conscience in the Church at large.

Adequate programs demand the cordial and intelligent support of all the Church's families. Effective work demands many trained lay leaders, and the more people who are earnestly seeking the best things the more surely will the task be accomplished. Worthy programs cost money, and if many people share the expense they will all be deeply concerned for the success of the enterprise. To be sure, the minister may put on a program of religious education from above. However excellent, it is still *his* program and a patient people may endure it. But unless it becomes the people's program, it has no real standing or permanence. The minister who makes it his primary task to create an educational conscience in the Church's constituency at large is doing a piece of work whose stability is guaranteed.

Discover the Facts

HOW IS this to be done? *First*, by patient pursuit and persuasive presentation of *facts*. If many people cooperate in gathering the facts, many people will be eager to learn what the facts reveal, and to do something about it. Take such a question as the losses from our Church schools. "Elimination" is a common word among educators, but Church workers have rarely taken the matter seriously. Perhaps they do not know the facts in this regard about their own school. Perhaps they do not know that anything can be done about it. Perhaps they feel the situation hopeless. But when they realize that boys and girls leave the Church school for perfectly definite and understandable reasons, when they discover that the age of dropping out is well known, there begins to dawn the idea, "We can do something about this, and we must."

The wise minister will begin his gathering of facts with reference to matters that many in his congregation will surely care about, and will gradually lead their interest to other matters, and thus to the total situation. He will not rest satisfied until he has secured, as from a thoroughly convinced jury, the verdict, "We believe in religious education, and we are willing to consecrate to it our time, our ability, our money."

Compare Experiences

THE SECOND element of the minister's plan to develop an educational conscience will be *comparison*. A group of people studying their situation under wise guidance will naturally ask dozens of times, "What should we do about this? about that? about the other thing? Two sources of information are available. First, the experiments and experiences of other Churches of about the same size and situation. Abundant material of this sort is now available for almost every type of Church.

The other source of material for comparison will be the standards which the trained leaders in the religious education field are setting up. Here again material is abundant. There is no need for a Church that is erecting an educational building to proceed by guesswork. There is no reason for trusting to luck about the course of study, about leadership training, about vacation schools, about week-day schools of religion, and so on. Expert advice and information are easily to be had.

The main task is for the Pastor-Director to awaken questions in his people's minds. Once the rank and file of the Church begin to ask intelligent questions, comparisons become meaningful.

Plan for Action

THE THIRD element of the plan is *action*. There will be those who will want to get busy at once, but hasty action is to be deplored. It will not have the backing of the entire congregation. It takes time to develop an educational conscience in an entire group. Further, hasty action is sure to be fragmentary and inadequate. Of course, fragmentary improvement is better than none, and sometimes one improvement leads to another. But on the other hand, slight improvements often satisfy people who have no legitimate right to be satisfied. No one should labor under the delusion that slight modifications of present plans will meet the situation. He who embarks upon religious education has a long way to go, and ultimately, only a remaking of the entire plan, program, personnel and plant will do.

The best action is therefore sometimes to have the whole congregation study their entire situation through committees, with frequent reports. In this way the proposed endeavor becomes

a project of the entire group. Because it belongs to them, because they have intelligently faced and mastered the difficulties, because they all see what is to be done and why, the enterprise has ceased to be the minister's or even the Church's; it belongs to the community.

Religious education in the local community is thus vastly more than a plant or a program. When it has become a project close to the heart of a great number of people, it has already achieved a considerable portion of its goal. The minister who must be his own Director of Religious Education will actually be making progress at every point just in so far as he "sells" the idea completely to his people. Time spent at this point saves not only time but, later on, set-backs and heartaches and discouragements.

A MODERN CONTEST ON MOUNT CARMEL

By Mary Sherburne Warren

DEAR MORRIS:

An altar has been erected in our midst to Baal, and the young people of our Church are worshipping thereat. "Why shouldn't we spend from one to five nights a week at this ideally-conducted park?" they argue. "It's vacation time for most of us. We're having a gorgeous time." Indeed they are, and the Romander Amusement Company is reaping a gorgeous harvest. I beg of you to suggest something that we can put on as a counter social attraction. Something new and—er—startling. I'm desperate, you see.

Having heard me boast that nowhere in the state could be found a more intelligent or dependable group of young people than ours you can imagine my amazement at the turn affairs have taken this summer. Oh yes, they still attend Church and Sunday school, but their conversation is no longer in heaven. We are gradually dropping our week-day work, social and otherwise, and I feel that something must be done.

Expectantly yours,
SPENCER KING.

DEAR SPENCER:

Until I read your letter I considered you one of the most intelligent superintendents of my wide acquaintance. Be assured that no Church social, startling or otherwise, can compete with Romander. Romander is a genius. I'll wager he spent days studying your conservative New England villages before he opened his amusement park. His rules and regulations were made to appeal to the parents, and his fun and folly to the best class of young people, the class that predominates in your fortunate corner of the earth. Their park a few miles from here is of a different character. Romander is a psychologist.

Now, do you really believe that God would leave you powerless to erect an altar fit for His consuming fire after your twenty years of service in the school of His Church? Is your memory as weak as your faith? If not, think for a moment of the long, long hours you once spent in the farthest alcove of the college library digging into some mediaeval lore, the mastery of which brought you the only "A" "Old" Professor Skinner gave that year. Oh, the exhilaration of a thing like that, the working of the mind until you can feel the brain cells sweating! What is to be compared to it? Ah, you say the youth of today prefer another type of exhilaration? For their desserts, yes; but not for their bread and meat. Living on desserts is no more satisfying now than it ever was. Just offer a good filling first course as a counter attraction to Romander's rich cakes and pastries and see what would happen.

Let me suggest an outstanding course on Old Testament history as a foundation for the religious thinking of your young people. Think? Of course they think. Very likely a group is now gathered in a corner of the pavilion discussing the applicability of certain truths of the Bible. Could you give them a course in Old Testament history in successful competition with Romander's delectable desserts? Most assuredly not! Not now. But you could do it after spending a few weeks in the "winter summer school" of our seminary here under Doctor Smith, the mighty teacher. Preposterous, is it, to ask you to leave your business and family and spend good money to prepare yourself to impart information without price? Yes, as preposterous as to ask a ten thousand dollar man to accept a three thousand dollar position in the field of religious education. But you said you were desperate. This is the only suggestion I can offer. *And I know it will work!*

Faithfully yours,
MORRIS RIDLON.

DEAR MORRIS:

Your idea of a year ago was indeed preposterous—but I went! And returned with forty dollars worth of Bible histories, commentaries, maps, and so on. Morris, our young people ate that course up, just ate it up, as you and Doctor Smith predicted. Two evenings a week all summer! That the literature of the Bible grew out of its history, and its history was determined by its geography were new ideas to some (oh, the inadequacy of our Sunday teaching!) and that the Bible was an anvil that had worn out many hammers was a thrilling thought to all. God sent a consuming fire of interest and enthusiasm down upon their altar of study, and on that altar their belief in the essentials was strengthened for all time.

Romander? Oh yes, he furnishes the desert now and then, but I have been too busy keeping ahead of my class to worry about him this summer. I have a deep respect for the intellect of the youth of today.

Most gratefully yours,
SPENCER KING.

THE DYNAMICS OF TEACHING*

Reviewed by T. M. Gregg

HERE IS a dynamic book on the art of teaching. It suggests a dynamo in vigorous action, with flashings of electric sparks at a hundred points while developing a strong current that yields a high candlepower of illumination.

Dr. Tralle is manifestly a great teacher. He has caught the essentials of a great art through many years of teaching and lecturing in the field of religious pedagogy. Nor is his book one for teachers of religion only. It is full of rich suggestions for teachers of every sort. Readers of current books on educational psychology and the principles of education, will, as they read the pages of this little volume, necessarily be impressed with the fullness of the author's acquaintance with the most recent literature in the sphere of education, both secular and religious.

Curiously enough and contrary to the practice of not a few writers on psychology and education, Dr. Tralle has employed his own principles for the craft of teaching in the making of his book. How this works out, the use of the table of contents as a criterion shall be the test. The ten chapters of the book are ten great "teachings unit dynamics." The "teaching function dynamic" sets up a very definite aim; the "teaching material dynamic" builds attractively around the teaching units; the "teaching story dynamic" utilizes the clarifying illustration; the "teaching approach dynamic" provides the attention gripping elements at the outset; the "teaching precedence

*The Dynamics of Teaching, Henry Edward Tralle, 190 pp., $1.60. The George H. Doran Co., N. Y.

dynamic" assumes that the prime business of a teacher is to teach; the "teaching animation dynamic" exhibits the effective arts of a teacher in action; the "teaching equipment dynamic" displays the essentials of physical equipment; and finally the "teaching preparation dynamic" is manifest in the thorough adaptation of a teacher's life experiences to the learners' prospective needs.

THE OUTSTANDING contribution of the book lies in its development of the idea of a *teaching unit.* A lesson on Stephen the Martyr, for instance, would not be a mere recital of the succession of incidents in the life of the apostle Stephen. "The teaching *unit* in this case," to quote from the book itself, "would be, *a Christian should be loyal to convictions in the face of opposition.* The teaching *plan* would involve an interesting analysis of Stephen's speech, to show that he was answering definitely, in a masterly defense, the charges made against him, and an emphasis upon Stephen's splendid heroism."

A teacher's first business is to find in any proposed lesson study "a simple, dynamic, basic, spiritual truth, or principle, or generalization embedded in lesson material that is interesting to the student, that assists him in meeting some life situations, and that develops in him attitudes and ideals as factors in life-controls." Having come upon the important teaching unit, the teacher must now saturate himself with the facts of the lesson materials, the contributory literature, the historical setting, the original meeting, the reality and the significance for the pupil.

Then follows the selection of a plan of presentation that is best adapted to the needs of the class, be it lecture, discussion, quiz, or story. Once the lesson plan has been settled upon, and the important hour has arrived, the next step is to plunge directly and promptly into the lesson presentation. Followers of the old Herbartian principles of "preparation, presentation, comparison, abstraction, generalization," should not fail to read Dr. Tralle's arraignment of so formal and unpedagogical a method. No, you take it for granted that the pupil will show immediate interest—is already *prepared* —when any form of new matter is laid before him with rapidity, distinctness, modulation, emphasis, originality, conviction, and thorough-going animation.

A LESSON must be so interestingly, strikingly, and effectively presented that out of it shall come the adequate stimulus for further study and the sufficient motivation for changing the life program, if need be, to conform to the requirements of the new presentations. At many points and in many ways the author suggests how all this may be achieved. Teaching by projects and problems comes in for its share of emphasis and a project is adequately defined as a "cheerful group acceptance of a challenge, and the interested purposive carrying out of a worth while undertaking." Unless teaching carries over into life practices it is essentially worthless. Dynamic teaching evokes motor responses.

IN THE author's foreword, he suggests four reasons why the popular estimate of teaching has never been commensurate with its true importance at least two of which will hardly meet with general acceptance. One also feels that the titles of some of the chapters are a bit forced to conform to the scheme of the book. At a few points, also, there is the injections of impracticable matter, such as the excessive exercise for developing distinctness of articulation. But despite these minor defects, the writer of this review regards the book as the best single small volume on the art of teaching that he has ever read. Under the writer's observation the book has just been used with great success in a Standard Training School for which use the book is unusually well adapted.

N-O-W

IS THE TIME

to choose young people and plan to send them for *equipment* in *leadership* to the

INTERNATIONAL Older Boys' and Older Girls' Camp Conferences

ESTABLISHED 1914

PLACES AND DATES

Geneva Glen, Colorado
Boys—June 30-July 13; Girls—July 28-Aug. 10

On Lake Geneva, Wisconsin
Girls—Aug. 11-24; Boys—Aug. 25-Sept. 7

Lake Winnipesaukee, New Hampshire
Boys—June 30-July 13; Girls—July 14-27

For full descriptive literature write to your state office, your denominational board, or direct to the International Council.

Conducted by the
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
P. R. Hayward, Camp Director
1516 Mallers Bldg., 5 S. Wabash Ave., Chicago

THE INTERNATIONAL CAMP CONFERENCES

Report of the Committee of Seven

Having reviewed the matters submitted to it by the Executive Committee the Committee of Seven respectfully submits the following findings and recommendations:

* * *

1. The committee finds that the Executive office of the International Council of Religious Education has faithfully and fully carried out the instructions of the Council as contained in paragraph 3 of the report of the Special Committee of Seven adopted at the meeting of the International Executive Committee, Chicago, February 14, 1924 (See addenda I, page 49 Minutes 1924 Executive Committee).

* * *

2. The Committee finds that in accordance with the Council's instructions as contained in Paragraph 2 of the report of the Committee of Seven, of 1924, the Superintendent of Young People's work has proceeded with plans for the International Camp Conferences of 1925, and has engaged a full corps of Directors and Deans for the continuation of the Older Boys and Older Girls Camps at Geneva Glen, Lake Geneva, and Lake Winnipesaukee. Plans for these Camp Conferences have been developed through conferences with the denominational and interdenominational leaders and a splendid spirit of cooperation has been manifested.

* * *

3. The Committee recommends that the Council reaffirm its statement of a year ago—**"That the International Council of Religious Education and its auxiliary Councils should be the only interdenominational agencies for Camp Conference training."** Since the International Council has authorized and approved the holding of these Camp Conferences, the cooperating denominations and the state and local councils should support them loyally.

* * *

4. The Committee recommends that the Council express its confidence in and endorsement of the General Secretary, Dr. Hugh S. Magill, and of the Superintendent of Young People's Work, Dr. P. R. Hayward, in their execution of the instructions of the Executive Committee of the Council and that it express its hearty commendation of their projected program for Young People not only for Camp Conferences but also in its other important phases.

Respectfully submitted: Sidney A. Weston, Chairman, L. W. Simms, J. G. Arnold, J. W. Shackford, W. G. Clippinger, W. E. Chalmers, R. N. McEntire.

Chicago Beach Hotel, Chicago Illinois, February 20, 1925.

A MARION LAWRANCE MEMORIAL SERVICE

Extract from Address by W. O. Thompson

During the week, February 16-20, while the International Council of Religious Education was in session at the Chicago Beach Hotel, Chicago, on Wednesday evening, the 18th, a service was held in memory of Marion Lawrance. Robert M. Hopkins presided. William E. Chalmers, Hugh S. Magill, and W. G. Clippinger participated. Many of Mr. Lawrance's old friends spoke brief messages of gratitude and appreciation.

THIS ASSEMBLY of active Sunday school workers representing the length and breadth of the United States and Canada furnishes a fitting occasion for an expression of our common love for Marion Lawrance and for the high esteem in which he was held by all his contemporaries. Any one to whom this duty could be assigned would at once wish that another more capable might perform the service which every heart feels ought to be rendered. The reason for my service in this connection doubtless lies in the fact of our association in Sunday school work in Ohio before Mr. Lawrance became secretary of the International Sunday School Association. This reason received due emphasis in the fact that our association was never broken but renewed and intensified from the time I became President of the International Sunday School Association. It is my privilege at the very opening to acknowledge the intimacy of our friendship, the frankness and candor of our fellowship, and the unbroken confidence for a period of thirty years.

Marion Lawrance served in the Ohio Sunday School Association as its secretary from 1889 until the convention at Marion, Ohio, in 1899. At that time he was elected secretary of the International Sunday School Association and continued in the service actively until the meeting at Birmingham, Feb. 12, 1920. At this time his evident failure in health intimated to his closest friends the necessity of relieving him from the burden of the secretaryship. The current opinion at that time was that his recovery was so doubtful as to lead his closest friends to believe that his retirement would probably be permanent. Provision was made for his honorary relationship and an office provided for him until his death.

His recovery was slow but steady and his last great ambition was satisfied when the convention in Kansas City in 1922 crowned his labors as his triumphant achievement in the way of Sunday school conventions. He regarded this as his last convention and was more than pleased at the unanimity manifest in the convention over the union of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. He was entirely willing, if he felt that God was leading the way, to follow in the pathway of that leading. Steadily his mind came to see that the door of opportunity opened into the larger field of Sunday school organization and when convinced of that fact he gave his heart and his hand to the new merged organization. He found, therefore, the profoundest cause for rejoicing in not only the outcome of the Kansas City Convention, but in the fine Christian spirit so manifest in that great assembly of Sunday school workers. The convention had been to a very large degree the result of his own thinking and planning. He counselled as always very freely with all the parties at interest and reached forth for every adjustment possible to make a great program carrying the Sunday school message to America. The new program of religious education commended itself to his judgment and to his heart. He was highly gratified at the fine spirit shown by the members of that great committee on religious education which helped to set up at Kansas City a program unparalleled and unexcelled in the history of religious education in this country.

* * * *

AFTER THE adjournment of the convention Mr. Lawrance returned to his home in Chicago and to his office. Relieved of the official responsibility of the office he enjoyed the love and confidence of his associates and friends.

As a matter of biography it may be said that Mr. Lawrance was born in Winchester, Ohio, October 2, 1850, and received his education principally at Antioch College, Yellow Springs, Ohio. This was at that time one of the small colleges which had been made famous by the name of the late Horace Mann. He began his career as a business man but soon found himself the active superintendent of a mission Sunday school which soon grew into the very large and prosperous Sunday school in the Washington Avenue Congregational Church, Toledo, Ohio, with which he had a more or less close association until the day of his death.

The tributes at the time of the funeral service, personal and otherwise, all recognized the call of God in taking Marion Lawrance out of a commercial career and placing him in a sphere of Sunday school work where his talents and his heart opened before him the greatest possible usefulness. His many books on the Sunday school are widely read. His public addresses everywhere were received with the highest favor.

* * * *

FOR SOME time he had carried in his heart the desire to visit the Pacific coast in response to urgent invitations. Early in the spring of 1924 he began his preparation for this journey and had before him an itinerary such as he presumed it was possible for him to meet. After the journey had been completed and his face turned homeward he quietly passed away at 11:05 p. m., May 1, 1924, at the age of 74 years. The funeral services were held in the Washington Avenue Congregational Church, his home church in Toledo, Ohio, on Wednesday, May 7, 1924.

* * * *

THUS THERE passed from us a life of consecration, a prophet in the Sunday school world, a prince in the Kingdom of God, and a Christian citizen whose like will probably not appear again in a generation. The place he occupied in the affections of the people, in the service of the Cause to which he had given his life, and in the administration of Sunday school work was literally made without competition, without jealousy, without selfishness, or narrowness of mind, but with a broad tolerance for those whose religious life and history was in a different communion. All these qualities expressed themselves in a noble, generous, Christianlike service. He closed his career receiving the welcome of "well done" from all his colleagues and with the feeling in thousands of hearts that while others might take up the Cause, the mantle of Lawrance would probably never fall upon a successor. *His work was well done.* It was unique in character and stands as a monument more enduring than gold and as abiding as human affection. His love for children and his loyalty to the Sunday school as an institution lifted him out of the realm of the ordinary and made him a man after God's own heart, beloved of all who knew him.

Spring Date
May 3-10
Autumn Date
Oct. 18-25

"Then were there brought unto Him little children"

THE GENIUS OF CHILDREN'S WEEK

By Maud Junkin Baldwin

IN 1916 the Executive Committee of the International Sunday School Association called me to direct the work of their Children's Division. The call was accepted with the distinct understanding that the new superintendent was to have the opportunity of fostering not only the children's work of the local Sunday schools, but of promoting a program of service designed to set all the citizens of various communities to thinking of the religious welfare of their children.

It seemed to me then (as it does now) that it was high time for the Churches, the public schools, the child welfare agencies, the men's clubs, the women's clubs, the motion picture companies, the newspapers and magazines, and all like organizations to recognize the relation of religious education to the realization of their ideals of individual development, social justice, and world peace. In other words, it seemed to me that all adults proclaiming themselves either patriots or Christians, interested in true national greatness, and in the coming of the Kingdom of God on earth, should be reminded that the realization of all their dreams depended upon the religious education of the children of the world.

Therefore, with the consent of the Executive Committee, and with a check for two hundred dollars from the sympathetic chairman of the children's committee, Mr. Ives L. Harvey, of Pennsylvania, I proceeded to organize the children's workers of the continent for the observance of a Children's Week (modeled after the Baby Week of the Children's Bureau of the U. S. Department of Labor) for the following purposes:

Purposes of Children's Week

TO CALL to the attention of Christians everywhere on the North American continent the fact that childhood is the hope of the world. No matter what the ideal to be realized may be, individual usefulness and happiness, brotherly love, social justice, world peace, the Kingdom of God on earth, the method of procedure is the same—*educate the children.*

2. To show the relation between religious education and the development of fine individual character, racial and national progress and world happiness.

3. To emphasize the appalling fact that only one out of every three of the twenty-five million children on the North American continent, under twelve years of age, was receiving *any* religious education at all, Catholic, Jewish or Protestant.

4. To point out that only a very few of those receiving this religious education were getting the instruction and training that furnished them with correct religious knowledge, aroused right feelings toward God and other fellow beings, and developed real skill in the art of living usefully and happily.

5. To lead the present Church school workers to build more effective religious education programs, including better curricula, larger equipment, more thorough organization, and more fully trained leaders and teachers.

6. To stimulate Church members everywhere to give of their time and money to this work, and thus assist not only in the Christianization of the children already in the Church schools, but in the recruiting of thousands of others with the idea of giving also an opportunity for the education which for them would mean life, and the more abundant life.

7. To compel whole communities, Christian and non-Christian, to face the facts concerning the importance of the religious education of children, and thus lead them to assume their responsibility for the conservation of the childhood of the community.

In order to realize these purposes a spectacular program was built. It included:

Children's Week Program

SERMONS from thousands of Protestant pulpits urging the members of the Churches to look at the facts gathered by local survey committees, and to act accordingly.

2. Mass meetings of parents, Sunday school teachers, and day school teachers, in which the children's great need of religious education was presented.

3. The opening of exhibit booths or stores to show the posters and pamphlets and books outlining the best methods of religious education, and to distribute helpful literature in regard to the present work of the Church schools.

4. A house-to-house visitation of the homes of the community to discover the children not attending any Church

school, and to invite them to come to the Church school of their parent's or their own choice.

5. A parade of all the believers in the work of the Church school, with floats and banners, telling the story of the value of religious education in character building.

6. A pageant or play presented in the town hall, the municipal building, or any other building to which *all* the people of a community go, for the purpose of showing the children's right to and need for religious education.

7. An institute for parents and Church school teachers to afford them opportunity for receiving definite instruction in the methods of educating children in religion.

8. A children's festival of song and story for developing community spirit, and appreciation on the part of adults of the ministry of song and story in the religious life of children.

The high order of the *purpose* and the far-reaching *program* challenged the interest of lovers of childhood everywhere, so Church school workers, and Church members, club members (men and women), motion picture producers, Child Welfare organization officials, newspaper and magazine editors, one and all gave of themselves and their resources to the Children's Week observance. The result was that wherever the forces of a community united in the observance at one time, men and women were compelled to think of the religious welfare of their children, and the children themselves were brought into the Church schools for their rightful heritage, a religious education.

CHILDREN'S WEEK OBSERVANCE AND THE HOME

By Hazel A. Lewis

SOMETIMES the name which designates this week is a bit misleading and the occasion is looked upon as an opportunity for holding mass meetings of children and in other ways dealing directly with children themselves. But Children's Week is intended to serve childhood by arousing the men and women in every Church and community to a new realization of their responsibility in the matter of religious education. The most important unit that must be considered in this is the home, and the best method is that of direct contact. It is not necessary to exploit the children themselves, but it is necessary for parents and teachers to attack the problem with intelligence and vigor.

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PUBLICITY of every sort may be used to advantage. Billboards may bear challenging statements; moving pictures may show suitable announcements on the screen; posters may be placed in every neighborhood store; and newspapers through editorial and feature articles may bring to fathers and mothers of all classes and beliefs, the heart-searching question, "Is your child receiving an adequate religious education?" There are a hundred ways in which this question may be asked and every art that is used in the skilful advertising methods of the day, may be used in asking it.

If this query in some form is met three, four or five times during the week, it will demand some sort of answer from the consciences of fathers and mothers. If they have been careless and indifferent in the matter of their children's attendance at some Church school, if they have sent their children with slight appreciation of what it has meant, if they have never investigated the kind of school to which they send their children, they need to pause and think about the matter. That mother who regulated the family visiting and vacations in such a way that they would never conflict with the children's attendance at public school for even a day, and yet has never hesitated to keep the children out of Church school for half the Sundays of the year, needs to be challenged with her duty in the matter. It is a great thing just to have a few thousand fathers and mothers think definitely and specifically of religious education.

* * * * *

A GENERAL prodding of the conscience is not enough. It may prepare the way; it may even bear fruit, but it will likely die from the lack of further cultivation. During Children's Week the parents should have personal contact with the religious education leaders of their Church and community. The home of every child should be visited by his teacher, not simply a call by someone in the interest of Children's Week, but a personal contact that will bring together those three vital factors in religious education, the child, the parents, and his teacher. Too often the parents do not even know the teacher and do not care that they do not know her. Such sublime confidence in the Church school is more trustful than justified. After Children's Week it should not be possible for any fathers and mothers to say that they do not know the name and personality of the individual who teaches their children in the Church school.

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THIS CONTACT, in turn, must be carried still further if it is to have adequate results. There must grow out of it a connection that will serve as a basis for intelligent cooperation. There is probably no better way of doing this than the holding of a meeting for parents, leaders and teachers, under auspices that give it dignity and importance, with a program that presents vital and practical themes and that results in mutual advancement toward higher ideals. If men and women seriously discuss some phase of religious education through the home and Church school, they will, by that very fact, be committed to the carrying out of the ideals they set up.

The greatest result which would come from the observance of Children's Week in any Church or community, would be that ever after fathers and mothers, Church leaders and teachers, would see more clearly the vast needs of religious education for all children and would be committed to a more effective service in that cause.

> I wish to lay special stress upon the absurdity, not to call it by a harsher term, of running children through the same mill in a lot, with absolutely no real reference to their individuality. No two children are alike. You cannot expect them to develop alike. They are different in temperament, in tastes, in disposition, in capabilities, and yet we take them in this precious early age, when they ought to be living a life of preparation near to the heart of nature, and we stuff them, cram them and overwork them until their poor little brains are crowded up to and beyond the dangerline.
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> The work of breaking down the nervous systems of the children of the United States is now well under way. It is only when some one breaks absolutely away from all precedent and rule and carves out a new place in the world that any substantial progress is ever made, and seldom is this done by one whose individuality has been stifled in the schools.
>
> So it is imperative that we consider individuality in children in their training precisely as we do in cultivating plants. Some children, for example, are absolutely unfit by nature and temperament for carrying on certain studies.—*Luther Burbank, in The Training of the Human Plant.*

THE STORY HOUR IN CHILDREN'S WEEK

By Harriet Edna Beard

WE HAVE often wished, when looking back into history, that we might have lived at the time when the visits of the minstrel or bard were anticipated with delight, when story-telling was the most popular art of entertainment, the one pleasure that claimed alike monarch and serf, warriors and little children.

So we hail with joy the growing interest in this ancient art, manifested everwhere in America today. We rejoice that the pendulum is swinging back to the time when there may be a story-teller, not on crowded street corners as in Eastern lands, but in every home, in every school, in every Church, and every hospital, or at at least in every community.

It requires no stretch of the imagination to believe that Children's Week may prove to be the occasion for launching the renaissance of the troubadour and the minstrel—the modern story-teller. No week in all the year lends itself so readily to the revival of this art. While the eyes of all people are turned toward children, surely we should provide at least one happy hour for them.

Types of Story Hours

FIRST.—That which the teacher may provide for her class, in her home or on her lawn. For rural Churches this may prove to be the most satisfactory plan.

Second.—The story hour for all the children of a local Church, independent of the community observance.

Third.—The community story hour in which all the churches of a small community participate. There may be three story hours conducted simultaneously in different Churches—one for beginners, another for primary and still another for junior boys and girls. Or only one, to which all primary and junior boys and girls are invited. This simplifies the problem of securing a story-teller in a small town.

Fourth.—The great song festival and story hour, held usually on Sunday afternoon, in which thousands of children participate. In such a program the story is of minor importance, the program of song being the chief feature.

Fifth.—Week-day story hours conducted simultaneously throughout a great city. In such hours the story-teller comes into her own, since the story is the heart of the program.

City Wide Program of Story Hours

IT IS this latter type we wish especially to give attention. Such story hours have been very successfully carried out in a number of cities all over the country. The writer is most familiar with programs given in both Kansas City and St. Louis. In order that provision be made for every child of a large city, and no child be disappointed, it requires careful planning long in advance.

In St. Louis the plan of organization was comparatively simple. At least three months previous to Children's Week the Children's Division Committee of the city planned the events of the week, including story hours in every community or neighborhood of the city. A few weeks afterward a meeting of the leaders of all the outstanding organizations interested in children, was called. In addition to the presentation of the plans of the week, the scheme for covering the city with story hour programs was presented in detail and received enthusiastically. To the delight of the committee representatives from community and settlement houses, and children's homes urged that story tellers be sent to their institutions.

The story hour committee, with a map before them, districted the city by communities or neighborhoods. Each district included four or five Churches. The most strategically located Church in the district, or neighborhood, was then chosen as the story hour Church. Usually this Church was the one nearest a public school building. The privilege to use the Church was then secured.

All the available story-tellers of the city were listed, the larger number being members of the community training school, and older girls city council. The latter were exceedingly glad to assist. For most every story-teller an assistant was secured, one who would receive the children and make them comfortable. When the lists were completed fifty-eight story hours were assured, with one hundred and sixteen people pledged as leaders.

Pastors, superintendents and Sunday school teachers were asked to advertise same, and if possible attend. It was interesting to see with what pleasure many of the superintendents, especially, participated in the hour. The 'teen age boys and girls of the Sunday schools made posters announcing the hour. As far as possible one was placed in each Church.

At last the day arrived. Through the diligence of the chairman of the committee there were no disappointments as to story-tellers, and the fifty-eight hours went over in a fine way, including those held in children's homes and the children's hospital.

* * * *

THE PLANS perfected in Kansas City for the same week were somewhat more elaborate, since it was possible to secure the cooperation of the public school authorities. The superintendent gave permission to distribute cards of announcement at the school gates a day or two before the appointed date. He also sent each school principal, in whose territory a story hour was to be held, a letter directing them to extend every courtesy to the Children's Week workers. This courtesy simplified the work of advertising, and dignified the hours in the minds of the children. It also assured a much larger attendance.

Other features which distinguished the Kansas City occasion were: The securing of a personal worker in as many single Churches as possible. When sufficient number had been secured they were called together to receive plans, instructions, and literature. The consent of the Churches to house the story hours had been secured in advance of the meeting of representatives, so that from the beginning the leaders might know where they were going.

The representatives from a given district were divided into two groups; one group acting as hostesses to receive the children at the Church, the other group acting as escorts. They met the children at the school building door, and marched with them to the Church, often with a banner bearing the children's week slogan.

The same solicitation that secured representatives sought for additional names for the list of story-tellers. The Graded Union supplied a number, the Kansas City National Training School and Scarritt Bible Training School provided some of their students, and a story telling class in the Kansas City Junior College became interested and asked for the privilege of helping.

In both cities report blanks were given each representative with the request that information be returned to the chairman of the committee regarding the number of children attending, the Churches from which they came, and their departments.

PARENTS AND CHILD

Parents need to know what to talk to their children about, where to take them for walks, how to help them so as not to hinder them in their studies, what plays and games are suitable to the various ages, and how much truth may be comprehended at a given age. The ideal companionship is based upon an intelligent understanding of child nature, its possibilities and needs, and the means for its complete development. —*Edna Dean Baker, in Parenthood and Child Nurture.*

THUS thousands of children of two great cities enjoyed a happy, wholesome hour, and went out with a new joy in their hearts, and glowing on their faces. The results no one can measure. Children from most every group said: "Can't we have another story hour next week?" As the story-teller looked into the upturned face and saw the hunger there, she wished, down deep in her heart, that she might meet this group of little Italians, or this company of "all-nations," or these "well-to-do's," week after week.

Concerning Stories

WHETHER a story hour be planned for a large city group or a class in a rural Church, it is essential that the program be carefully built. In *Story Telling*, Edna Lyman says: "I am afraid that many many story-hours have little claim to rank above vaudeville performances, for they merely shift from one 'attraction to another, without sequence.' The effect of one story is often much lessened because of the character of the one which preceded or which followed it."

The *theme*, therefore, should be chosen first. This will depend upon the purpose of the story-teller, and the season. Children's Week observed in the spring provides a delightful season for which to plan a program, since all nature seems to be calling to the soul of a child. All the stories should be chosen to emphasize the *theme* in some way, and woven together with conversation, music or poems in such a way as to form a complete whole, or as Miss Lyman says, "a symphony of three movements." In order that this may be done the *climax* story should be chosen first. The other stories should then be built into the program in such a way as to form a short beginning (the first story), a succession of events (one or two stories), with the climax story following. A short story which will allow for relaxation, or "put the mind at rest," may close the hour, or the program may close with the climax story.

"It is far better to leave children eager for more stories than tired and restless because they have had too many." It must be remembered also that "variety is the spice of life," and all stories should not be somber. Humorous stories often carry as great a truth as a serious story. Or, music may provide the humor of the program.

We present, herewith, two suggestive programs, different in character but each built around a "theme."

* * * *

Two Programs

Appreciation of Father and Mother

Group: Older Primary and Juniors.

Pictures: "The Holy Family"—Murillo.

The Spring Song.

Poem: *"May."* (Songs of Tree-top and Meadow.)

"Merry, rollicking, frolicking May
Into the woods came skipping one day,
She teased the brook till he laughed outright
And gurgled and scolded with all his might,
She chirped to the birds and made them sing
A chorus of welcome to lady spring;
And the bees and butterflies she set
To waking the flowers that were sleeping yet,
She shook the trees till the birds looked out
To see what the trouble was all about
And nothing in nature escaped that day.
The touch of the life giving, bright young May."

Piano Solo: "Spring Song."—Mendelssohn.

Conversation: Regarding birds that come in early spring.

Observation of care of Father Bird for Mother Bird.

How the Home was Built. (*For The Children's Hour,—Bailey.*)

Interpretation of Picture: "The Holy Family."

The Cap that Mother Made. (Vol. II.—*My Book House.*)

Victrola Record: "Pickaninny's Lullaby." (No. 17,039.)

or

"Slumber Boat." (No. 18,448.)

(Allow boys and girls to hum chorus.)

The Hunt for the Beautiful. (*Why the Chimes Rang and Other Stories,—Alden.*)

The Mirror of Matsuyama. (*Story-telling,—Lyman.*)

A CHILD'S DESIRE FOR APPROVAL

After all, this wish for approval is universal in human nature. What our families, our friends, our business or professional associates think of us, and how they treat us in consequence, is of vital moment to each one of us, and a most powerful motive for conduct. The particular thing to remember about the four-and five-year-olds is that they are influenced less by the opinion of their equals in age now than they are by that of adults. It is, then, the golden time to lay the foundations deep and strong for the character that is to be. The instinctive tendencies which lead to desirable habits must be approved in unmistakable terms. There is little danger, at this age, of "spoiling" a child by too much praise. —*Mary Theodora Whitley, in A Study of the Little Child.*

Theme: Making Happiness.

(Arranged by Edith Cunnings.)

Small Group: Primary Children.

Piano Solo: *Pizzicato,* from Sylvia—Leo Delbes (First movement.)

Conversation: How the music made us feel, and the many things around us that make us happy with their music.

Nature Story: The Sea Shell. (*Outdoor Stories—Carolyn Sherwin Bailey.*)

Conversation about other things in the world which make us happy, not only because they sing but are so happy themselves.

Poem: "The Brook Song." (James Whitcomb Riley.)

Brief conversation, just enough to lead to second story, on how we can each have the joy of making happiness for other people.

The Gate that Would not Open. (Carolyn Sherwin Bailey. *In Second Year May-Flower Program Book.*)

Play the Story.

Piano Solo: "Curious Story." (Stephen Heller.)

(As piano tells the story it should be interspersed with story teller's own original contribution to the events.)

* * * *

Where to Find Stories

NO QUESTION is more often on the lips of Sunday school leaders than: "Where do you find good stories?" We have found the following books rich in material for story hour programs. Although listed by departments, stories for primary children may be found in books classified as Junior, and visa versa.

For Beginners. "More Mother Stories," Maude Lindsay; "For the Children's Hour," Carolyn Sherwin Bailey; "The Story Garden," Maude Lindsay; "Outdoor Stories," Carolyn Sherwin Bailey.

For Primary Children. "Mother Stories and More Mother Stories," Maude Lindsay; "For the Children's Hour," Carolyn Sherwin Bailey; "The Story Teller," Maude Lindsay; "Primary Missionary Stories," Margaret Applegarth; "How to Tell Stories to Children," Sara Cone Bryant; "Story Telling," Edna Lyman; "Tell It Again Stories," Dillingham and Emerson; Files of the "Pilgrim Elementary Teacher" (Publishers, Pilgrim Press).

For Juniors. "Ethics for Children," Cabot; "Why the Chimes Rang, and Other Stories," Alden; "Stories of Brotherhood," Hunting; "The Golden Goblet," Stocking; "Mother Stories," Lindsay; "Heroes of Everyday Life," Fanny E. Coe; "Junior Missionary Stories," Applegarth; "Teachers' Story-Teller's Book," O'Grady and Throop; "The City That Never was Reached," Stocking.

The Church or community that would minister to the whole life of the child must minister to the aesthetic, as well as the physical and religious. A story hour provides that opportunity.

PUBLICITY FOR CHILDREN'S WEEK

By Mrs. H. R. Shaw

THE SUCCESS of Children's Week depends largely upon the publicity which is given to it. Every good business is built on advertising. John Wanamaker took $38.00 out of the first $40.00 earned in his business for publicity. It is a recognized fact, however, that millions are wasted every year in advertising. It is a common error for the advertiser to advertise himself rather than to give information to the people.

Adequate publicity for Children's Week calls for an understanding of developments which have arisen through its years of growth, the various interests involved and the ends desired. A proper background and perspective of present religious educational purpose and plans for child life is fundamental. Therefore the need of strong committees with *zeal* accompanied by both knowledge and wisdom in the work of publicity. You can only realize the *power* of the publicity agencies as you conceive of them possessed with the magnanimity of the motive which lies back of the week. Among the avenues for this phase of the week's work which have been proved and tested as invaluable, our records reveal:

The Newspapers

MAKE large use of the daily newspapers and also the weeklies.

Editorials are telling. Realize their value. *Know* that the editor *knows* in advance that he may write with authority. Personally interview him fully explaining Children's Week as a national observance.

Photogravure sections. Secure the space and provide good, attractive, worthy pictures two months in advance of the week.

Articles. Thousands of newspaper clippings have been filed from one state alone. It is well to plan them locally to fit the need, serially, systematically and to culminate in the week.

Children's Week

Sample of newspaper cut used in Denver

Advertising. Business houses in their daily and weekly space will give publicity such as a department store using a miniature cut of the Children's Week poster in the corner of its advertisement, or typical of many others "In line with national Children's Week, we are featuring a special window display. See it." A variety of such advertising is available.

Magazines

WE REFER to such periodicals as the State Woman's Club magazine, State Parent Teachers Association Bulletin, Motion Picture Exhibitors, Weekly and so forth. The headlines of a children's week editorials in the "Colorado Woman's Club" reads "Colorado children are in need of the help of every club woman in the state—they await your definite action."

An excerpt from a Children's Week article from the Colorado Motion Picture Exhibitors' Weekly says, "Local managers are urged to accord every help to committees having Children's Week in charge. Write exchange centers for programs. Do it for the sake of the kiddies."

Magazines are also glad to use good pictures and terse statements such as "America's Greatest Peril is the Spiritual Neglect of Childhood."

Motion Picture Theaters

EDUCATIONAL slides—Most of the theaters will be glad to furnish these when the statements to appear on them are provided. The minimum of words should be used and the request be made for screening them daily —Such statements as "Religious education is the birthright of every child" or "Is your child receiving a religious education?" are fitting.

Address. Brevity certainly is expected here. A five minute thoroughly prepared, concise appeal given by a good speaker adequately qualified to speak upon the message of the week is an opportunity.

Better films—Only early planning can secure them. Good pictures are scarce. Often exhibitors have cut a few feet

here and there from films, thus transforming an undesirable picture into a better one.

Pictures. A limited number of good pictures such as from week-day, vacation and Sunday Church schools, also helpful home scenes, have been thrown upon the screen during the week with good success. *Caution:* plan early.

Church Calendar

ON THE opening Sunday of the week a special edition of the Church calendar will give definite publicity. Use this issue for acquainting the Church with the specific need for better work with the children. The status of local community and Church conditions favorable and unfavorable to spiritual growth of child life may be stressed and any appeals made for the support of a greater work in their behalf. What this issue of the calendar will mean for the children will be determined by the zeal and planning which produced it.

Posters

A general poster to be used in quantities everywhere should be supplemented by those which will feature particular phases of the program. Public and Church schools and other groupings of both children and young people should be stimulated in original poster making. Windows of offices, business houses, Churches, etc. will gladly give space to an attractive poster. They should always carry definite, needed information, be understood at a glance, and therefore must be simple.

Billboards and Street Signs

THESE are good publicity instruments. Large canvas banners stretching across the street and printed in big letters have been used with good results.

Automobile Tags

COMMUNITIES have provided tags for automobiles on the streets of the town during the week. Dodgers are good advertisers either distributed at the doors or hung on the door knobs as "Hear Dr. H. E. Emerson on 'Religion in the American Home' at the Parents' Meeting in the city auditorium Wednesday, 8:00 p. m."

A Questionnaire

WITH THE aid of the Parent Teachers' Association a questionnaire was issued just previous to Children's Week to all local Parent Teachers' Associations in the state with such questions as: "Are you familiar with the program and date of Children's Week?," "Could your organization arrange for an address either during or near Children's Week by a good speaker on 'The Birthright of Every Child is a Religious Education?"?

Exhibits

AN arrangement of worthy educational exhibits in windows of business houses, in Churches, club rooms, and other suitable places will give wide publicity to the religious educatonal needs of children.

The Governor's Proclamation

Request for this proclamation should be made early that it may be printed in all newspapers and magazines and read from pulpit and press.

* * * * *

From such publicity has come such glad tidings as "We feel the Lord has blessed our community and the Holy Spirit is touching the hearts of the people. The results of the week are already manifest." "We have never had such an interest in the Christian education of children and are making many forward plans." "We will do more for the children in our county this year because of the great program we have had."

Other channels for publicity will suggest themselves with the development of the committee's work.

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RESOLUTIONS PASSED AT THE ANNUAL MEETING OF THE EXECUTIVE COMMITTEE OF THE INTERNATIONAL COUNCIL*

THE EXECUTIVE Committee recognizes with real gratification the lofty educational aims of the INTERNATIONAL JOURNAL, and expresses its hearty commendation of the high standard of the JOURNAL under its able editorship. We call upon all our cooperating agencies to give hearty support to the INTERNATIONAL JOURNAL, especially by seeking actively to increase its circulation within their constituencies.

THE EXECUTIVE Committee desires to record its very high appreciation of Dr. Hugh S. Magill's intense personal devotion to the great cause we serve and its unreserved commendation of the statesmanlike character of his leadership. It is our sincere conviction that he is more than fully meeting the very exacting demands of his position and we gladly extend to him that complete confidence and trust which we believe he deserves from every worker in the field of religious education.

We also desire to express with most hearty emphasis our sense of gratitude to Dr. Robert M. Hopkins for the immensely valuable service he is rendering so generously. As the chairman of our body, confronted often with duties both delicate and important, he is at once exceptionally gracious and notably efficient.

We desire further to accord a full measure of appreciation and commendation to all the members of the headquarters staff of the Council, each and severally. Without exception they have labored and guided the labors of others wisely and worthily. We do not name them singly; nevertheless, our approval and thanks are directed to each personally and individually.

With no less degree of gratitude and approval, we speak of the service of the several organized bodies contributing to the work of the Council and the great company of volunteer workers included in their personnel. The Board of Trustees, and its chairman; the Committee on Education, its chairman and the leaders of its Sections; the Lesson Committee and its chairman; the various Professional Advisory Sections and their chairmen—to all these we extend a well merited tribute of praise.

Offered by the Committee on Resolutions: Walter D. Howell, Chairman; W. P. Shelton, F. H. Langford, Jay B. Allen, O. C. Brown, Rufus W. Miller, Gertrude Gogin, Minnie E. Kennedy.

*A few extracts are here given.

WHAT SOCIETY OWES CHILDHOOD

Society must provide for every child:

A community dominated by the spirit of brotherhood, whose individual, cooperative, and institutional activities in worship, work and fellowship he may imitate and share.

Within this community, definite training for skill in these activities, and in their intelligent direction and control through study and discussion.
—*Hugh Hartshorne, in Childhood and Character.*

CHILDREN'S WEEK PAGEANTS AND PARADES

By Pearl L. Weaver

"The child is sitting, where the Master placed him, in the midst of us. The ages are in his keeping; his training is in ours."

A REALIZATION of the truth of this statement brings with it an almost overwhelming sense of our responsibility. This child into whose hands the future is to be placed must have the chance to grow strong in body. The complex problems which he will be called upon to solve will demand a mind that has been trained to think straight. But in the field of education, in business and in professional life, in national and international affairs, in fact in every sphere of activity we find men and women of one mind—a strong body and a trained mind alone do not make a desirable citizen. He can be neither a competent leader nor an intelligent cooperator in the world's work unless there has been developed within him those finer sensibilities which we call his religious life.

Catholic, Jew and Protestant alike are agreed that somewhere in our educational plans must be a place for the development of the religious life of every child. While thousands of men and women are concerned with this problem and seeking a way by which this tremendous task may be accomplished, other thousands are seemingly indifferent.

Because of this indifference millions of children in this country are being deprived of the opportunity for religious education which will fit them for that future which must unquestionably be placed in their keeping.

Children's Week has as its prime purpose the arousing of all citizens to a sense of the need, and their responsibility for concerted action in an effort to supply the spiritual needs of all children.

In determining what events will be a part of the week's program, the purpose of the movement will be the determining factor.

Pageants

IS THERE a place for a pageant in Children's Week? Emphatically, *yes*, if the pageant is wisely selected and put on in a worthy way. It should be made clear that the pageant is not put on to entertain adults nor to give pleasure to children. Its purpose should be to bring the message of Children's Week in such an attractive and convincing manner that those seeing the pageant would be inspired to do something.

The pageant should be selected because of its educational value. Will it help the audience to better understand the needs of children; will it stimulate thought; will it arouse desire to do; will it suggest possible solutions of present problems? If the pageant measures up to these requirements, there is no feature of the observance that may be more effective in carrying the message of Children's Week.

A strong committee should be appointed. On this committee should be men and women who are intelligent as to conditions and who are students of child life. This committee would secure copies of available pageants and carefully examine them. Better results will come from a simple pageant put on effectively than from an elaborate pageant poorly presented. When the committee has determined upon the pageant to be presented they will then turn their attention to securing a competent director.

The next step would be the assigning of the episodes and parts. It may be that each episode would be assigned to a different Church. Each Church would work up its part under the guidance of the director and the whole pageant would be brought together for one or two final rehearsals where necessary. Or the parts may be assigned to individuals in the various Churches. This latter plan makes necessary more rehearsals. Much of the value of the pageant may be lost to those taking part if they have been worn out with many rehearsals. The more characters used in a pageant the more wide-spread will be the interest in it.

The committee would also determine the place in which the pageant would be given. A community center is to be preferred to a Church. The purpose of the pageant is to reach not only those who are in the Churches but to arouse all adults in the community to a sense of their responsibility. If held in a Church, we fail to reach that great army of men and women on the outside who must be reached. Through the pageant we may serve a double purpose by arousing the Church to see its responsibility and at the same time bring a challenge to the community as a whole.

There will necessarily be sub-committees such as costume committee, properties committee, music committee, etc.

Some Available Pageants

"The City Beautiful"—by H. Augustine Smith, M. E. Book Concern, N. Y., 25 cents; "The Lamp"—by Anita Ferris, Westminster Press, Philadelphia, 20 cents; "The Rights of the Child"—by H. Augustine Smith, Pilgrim Press, Boston, 8 cents; "Children's Week Plays and Programs"—Pilgrim Press, Boston, 40 cents; "The Heritage of the Child"—by Laura Scherer Copenhaven, Lutheran Publishing House, Philadelphia; "Tomorrow"—by Margaret Slattery, Pilgrim Press, Boston, 20 cents; "The Crusade of the Children" — by Elizabeth Woodbridge, Century Co., N. Y., $1.50. Do *not* send to this JOURNAL for these pageants.

Hundreds of men and women may be reached through the pageant who would be untouched by institutes, lectures, mass meetings, and other features of Children's Week.

Parades

AGAIN we ask the question—should a parade be a feature of the week's observance? Only local communities can answer this question. In some communities a parade is one of the most far-reaching events of the week. In other communities it would be unwise to attempt a parade. However, if the program is wisely and carefully planned, it will bring to the attention of thousands of people the message of Children's Week. Floats representing various agencies that work for the uplift of childhood would be a feature of the parade; also floats representing the home and the Church with the child in the center, and floats representing various activities of the Church schools of the community. A police escort should be secured, also public officials, where possible. The parade would be interspersed with bands and heralds with cornets.

Parades and pageants wisely and carefully planned will create a new interest in religious things throughout the community. It will arouse people inside and outside of the Church to a deeper sense of their responsibility for child life.

CHILDREN'S WEEK CONSERVATION

By Wilhemina Stooker

YOU SEE it started with Children's Week," said an enthusiastic voice in the midst of a little knot of workers gathered in the corner of an exhibit room, at a state convention. Everyone pressed closer to hear, for it was the voice of the chairman of the children's exhibit committee. And this exhibit was without question the most valuable and unique that the state religious education council had ever presented.

Exhibits

TO BEGIN with it was not only an exhibit of material but was an ex-

hibit of children working. In the hours after school, which were also hours after convention sessions, great groups of children came hurrying in to take their appointed stations to act as stewards of the exhibit. There were various sections, such as health, missionary, Biblical geography, recreation, Sunday, weekday and vacation session work and the little stewards were busy explaining the work in each one. Instead of a stack of uninteresting looking note books here was a bright faced boy making a note book live as he enthusiastically narrated how Tom stumbled on to this bit of information or the picture that had helped the whole class.

Dramatization

IN SOME sections dramatizations were going on. The missionary and Biblical sections were gay with Oriental, European and American Indian costumes. There was a paper doll theater where for hours boys manipulated the dolls with sticks from behind the stage playing stories for interested audiences. While an enthusiastic lad explained just how to make the theater with scenery, so stories from different countries could be played.

Permanent Story Groups

IN OUR Children's Week we had a story hour and a small exhibit and like Topsy it just "growed." "Can't we play some of the stories like we do in school?" some of the children asked. So we formed story groups which met regularly and played many stories. Other things grew out of that and this exhibit is a result.

Parent-Teacher Associations

WE HAVE a flourishing Church — parent-teacher association, too," said another voice taking up the table. "We found it so helpful working together on Children's Week committees that we decided to meet regularly. There were so many community problems that we uncovered in our preparation for Children's Week but did not have time to investigate thoroughly. Since then we have taken these up one by one and have finally evolved into a permanent organization with the definite aim of making this the best place for children to live in all these United States. We have a three years' program of work planned now."

"Ours is a rural community," said a woman on the edge of the group, "but we have done almost the same thing. Our parents, public school teachers and Sunday school teachers are meeting together regularly. We started to meet first in order to carry out the suggestions for our community made by Mr. B——— when he lectured to us Children's Week. Just last week we decided that we might as well make it a permanent organization. The Church is opened week days now to children, too, and it never used to be, not once during the year except when they were practicing for the Christmas tree.

"The other day," she went on, "I saw Marion Ayton, one of our little beginners, pause in the Church door and clap her hands exclaiming, 'Oh this is the place where we have such good times.' I tell you it warms my heart when I think of what a change has taken place because we decided to do something extra for the children last Children's Week.'"

Conservation Itemized

LET'S JUST see what we find in this group in the way of conservation of Children's Week." It was the voice of the most popular speaker of the convention. "Miss A——— you take the list down." And this was the list Miss A——— took down:

1. Groups of children meeting regularly for stories, work and play.
2. Parents, day and Sunday school teachers banding themselves together to carry out definite aims in study and work.
3. Suggestions made by Children's Week lectures carried into effect in Church and community.
4. Child study groups formed.
5. Definite arrangement for larger number of hours for children's work in Churches.
6. Health clinics established.
7. Interdenominational committees formed to carry out various religious projects for the children of the community.
8. Permanent bulletin boards at prominent places where educational posters on children's work could be exhibited throughout the year.
9. A series of worth while moving picture matinees for children arranged in cooperation with the public school.
10. Worship services planned by the junior groups for all the children of the community in observance of Christmas and Easter.
11. Religious education exhibit in which boys and girls had a large share both in planning and in executing the plans.
12. A community religious education pageant initiated during Children's Week.
13. A summer Christmas tree with gifts sent to Japan in time for the real Christmas.
14. A three years' community betterment plan adopted which included more playgrounds, good movies, and a health campaign.

ENDER: HOLY WOMEN AT THE TOMB

An Interpretation by Albert E. Bailey

ONE SHOULD see this glorious picture in its home—in the little wooden church of Molde under the arctic circle; should feel the wonder of its color,—the robes of light salmon and straw, of terra-cotta and blue; should watch the slow dawn grow from pale to gold beyond the horizon; and best of all should sit at the feet of this Norwegian angel, fair-haired, like a daughter of the Vikings, and robed in the white of heaven's full day.

Then one should translate the story into a Norse Saga of the return of Balder—of the god who was slain but who came back in triumph; as the sun conquers at last the long arctic night and arises with joy and healing in his wings. Death and resurrection are the yearly Passion Play of the Northland.

And last of all, one should retranslate the picture into terms of Christian experience, as old John of Damascus did eleven centuries ago, should sublimate the historic fact of ancient times into the eternal truth of the Now:—

"'Tis the spring of souls today:
Christ hath burst his prison,
From the frost and gloom of death
Light and life have risen.
All the winter of our sins,
Long and dark, is flying
From His light to whom we give
Thanks and praise undying."

WAS IT WISE?

By William Axling

THE EXCLUSION Law has written a tragic chapter into America's istorical relationship with the Japanese ation. That legislation with its racial iscrimination, and drawing as it does the olor line between Occident and the rient, Japan feels is a challenge to her lvilization, to her marvelous progress of ne past seventy-five years and to her lace as an equal among the nations. Moreover, cutting as it does clear across ne Japanese people—not dealing simply ith the Japanese emmigrant or the ovement of labor—but sweeping clear cross the Japanese people from the ighest to the lowest, Japan feels that it ays a stigmatizing finger on every an, woman, and child of her almost ixty million people and brands every one f them before the world as an undesirable, abels them as unworthy to stand side by ide with the men and the women of the Vest.

In speaking with Viscount Shibusawa, he J. Pierpont Morgan of Japan, and a an who has poured the richest and eddest blood of his life into the building f a bond of brotherhood around America nd Japan, he said to the writer:

"I never dreamed that America, the and of Washington and of Lincoln, the and that through all its history has stood or justice, equality and fair play—I ever dreamed that that nation would ver pass legislation with the sting of acial discrimination in it. How could uch a measure have been passed? It is he bitterest disappointment of my life. Yet I still believe in the American people. The sense of justice and fair play runs in heir blood. Whatever your Congress nay have done, sooner or later the conscience of the American people will assert tself, an awakening will come, and the reat people of your land will make this hing right."

This is a cross-section of Japan's heart when she thinks of the way that her riend on this side of the Pacific, her riend of seventy-five years, failed her in a reat critical hour.

Exit the Immigration Question

FIRST and foremost it should be made clear that from Japan's point of view it is not a question of immigration. Japan would have been happy had she been given as the other nations were, a quota of two per cent based on the census of 1890. True this would have meant that only 146 Japanese immigrants could have entered our American life every year. That would have been imitation almost to the vanishing point. Yet Japan would have been happy over that kind of a solution for then we would have treated her as an equal among the nations and this is all that she asks of us. Moreover, we would then not have discriminated against her on the basis of her race and that is the thing that has gone like a two edged sword into her soul.

The Premier of Japan, her Foreign Minister and a great group of Japan's biggest and best leaders with whom I talked this question through, when they learned that I was returning to America, on their own initiative asked me to sound it from the house tops here that Japan is not asking for the open door or a half-open door or a door even one-eighth open for her immigrants. They went further, they said "Tell the American people that we, on our side of the Pacific, recognize that with conditions as they are and with race consciousness running as high as it does we realize that it is unwise for a large number of our immigrants to go to America."

Clearly then it is not a question of immigration. It is a question with far greater angles. It is a question whether brotherhood shall be broadcast across this world of ours or whether race shall stand against race and color against color. It is a question whether Christ or color should rule in regulating world relations.

Christ drew no color line. The brotherhood which throbs throughout his Gospel and which he built into his program takes the world into its heart. God draws no color line. Upon men of every race he has set the seal of sonship. The nation therefore that draws the color line is fighting against the very genius of the Christian faith. It is cutting the heart out of the Gospel of Jesus Christ for seven-tenths of the human race.

This Legislation's Far Flung Influence

THE WRITER is not thinking of Japan alone. He is thinking of the world and the years that are yet unborn. There are eddies in the stream of history that become great on-rushing tides and change the whole course of the world's life. One of the sobering facts connected with this legislation is that with its racial discrimination it threatens to become that kind of an eddy in the world's life.

Tagore, the poet and democratic leader of India, has sounded a warning to the Indian people in regard to this legislation. Sun Yat Sen, the first president of the Chinese Republic, has sounded a ringing warning to the Chinese people. All up and down Japan there are thoughtful men and women—I am not speaking of the jingoist or the militarist—who deep down in their hearts are asking if the hour has struck when the yellow race, under a yellow flag shall be forced to organize itself as a great racial group.

There is here no dark hint of war either as between America and Japan or as between the yellow and white races. The disaster which this legislation threatens to bring upon the world is a cleavage between the Occident and the Orient that will make impossible of realization the dreams and the hopes and ideals of a world in which war shall be outlawed, peace shall be universal and the frontiers of brotherhood shall be pushed out until they include every nation and every race.

In the face of these facts America is challenged to restudy this question. Study it as a domestic problem by all means, but study it also from the high angle of international comity and world brotherhood. Study it remembering that we are living in a shrinking world, a world that has shrunk to such a degree that even some domestic problems have international angles that reach far out into the world's life and far down into the world's future.

A Better Way

To revise this chapter and give Japan a quota of 146 would be treating her on a basis of equality with the other nations in our national legislation. It would remove the ban which she feels that we have raised against her in the eyes of the world and enable America and Japan as fast friends and close colleagues to team up in the great task of writing across the Pacific a chapter of peace, good will and brotherhood. It would enable these two nations to cooperate in doing their big bit toward the building of a world in which war shall be an outlaw, peace shall be universal and brotherhood shall be world-wide.

America on Trial

In challenging fashion this legislation has put America on trial in the eyes of the entire Orient. Dare America be just! Dare America be fair! Dare she still stand as the champion of fair play and the square deal! America that across the ages has stood tall and four square among the nations as the outstanding champion of justice and fair play as between the nations and the races, the outstanding champion of universal peace and world brotherhood, in this tremendous hour of the world's life dare she be true to the genius of her high born soul! Dare she be Christian!

MAY JOURNAL

Mother-and-Daughter Week
Special
Camps and Camping
Summer Conferences
General Articles

PRIMARY PROGRAMS FOR MAY

By Helen M. Nott

In arranging these programs for the Primary Department, praise has been used as the dominant note. The necessity of memorizing Bible passages and songs for the worship period makes frequent changes impractical. Reference to the seasons or to events in the Church year may be made through a story or talk by the Superintendent. The Fellowship Service should remain the same for an entire year. The Offering Service may be changed every six months. It takes the Primary child some time to become accustomed to, and familiar with the order of service, and to insure a reverent and worshipful service it is necessary to have him acquainted with it and to feel at ease.

FIRST SUNDAY

Quiet Music. Play a hymn tune very softly and reverently. Suggestion-Pax Dei.

Chord for Rising

Opening Sentence in Unison "I was glad when they said unto me, let us go into the house of the Lord."

Song Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him and bless His name for the Lord is good.—*Carols, by Leyda.*

Chord for being seated.

Repeat the 23 Psalm responsively, boys and girls, right and left sides of the room, or superintendent and school. Write the keywords on the blackboard to avoid confusion.

Boys	Girls
The Lord—	I shall—
He maketh—	He leadeth—
He restoreth—	He leadeth—
YeathoughIwalk—	Thy rod—
Thou preparest—	Thou anointest—
My cup—	Surely goodness—

All

and I shall dwell in the house of the Lord forever.

Song Savior, Like a Shepherd Lead Us.

Offering Service Prayer by the children.

Bless, O Lord, our offering,
Which Thy children lay
At Thy feet rejoicing,
On this Sabbath Day.

The children pass quietly to the table to place their offering on a plate which is similar to those used in the regular Church service, only smaller, while the pianist plays the hymn, "We Bring Thee but Thine Own."

Fellowship Period If there has been a birthday during the week, place a star on the calendar at that date. Suggestions for posters and verses can be found in *Programs, Plays, Songs and Stories for Workers With Children,* by Mollie Cullon Walker. If birthday pennies are brought, have a box decorated appropriately as to season or object of gift, to receive them.

Memory Work Period Teach either a scripture passage, prayer or a song. Do not try to teach all three but concentrate on one. Review previous memory work, for repetition is essential to memorizing.

Lesson Period

Closing Service

Song

God make my life a little light
Within the world to glow.
A little flame that burneth bright
Wherever I may go.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.
—*Second Year Music by Hollis Dann.*

Prayer The Lord's Prayer in unison.

Announcements—including the report of attendance, etc.

Distribution of papers and dismissal.

As children pass out play a march that has good rhythm and dignity. The "Froebel March" by Elizabeth Helm in *Manual of Hymns, Songs and Marches for Use in The Daily Vacation Bible Schools,*" by Boville, is good. This manual has the chords for signals to rise and be seated, which you will find very helpful.

SECOND SUNDAY

Quiet Music Play "Come my Soul, Thou Must be Waking," tune, Haydn.

Song Praise ye the Lord, O give thanks unto the Lord for He is good.
Praise ye Him, Praise ye Him, Amen, Amen.
—*Carols, by Leyda.*

Prayer Dear Heavenly Father, we thank Thee that we may come to Thy house on this Sabbath Day to learn of Thee. We are so glad that we are Thy children and that Thou dost watch and care for us. Give us obedient hearts, so that knowing Thy laws we will try to obey them, and walk in the ways where Thou wouldst have us go. We ask this in Jesus' name. Amen.

Song

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
—*Carols, by Leyda.*

Repeat the 100 Psalm in unison

Offering Service One child in each class is designated to take the offering. Let this appointment be for one month. When the rising chord is struck on the piano all rise and sing the offering song, using all three verses.

Dear Jesus, our off'ring we bring Th
With gladness this tribute we pay,
To Him, who looks down on th
children,
And never turns any away.
—*Carols, by Leyda.*

Have the children who collected th offerings stand at the aisle and come u quietly and deposit the money in basket which the superintendent hold They return to their places and all rema standing and pray the Lord's prayer.

Fellowship Period. Welcome ne scholars tactfully. If it seems ac visable have them stand as yo welcome them. Omit this if the chi seems self-conscious. Mentioning th name of the one that brought a ne pupil is sometimes an incentive f others to go and do likewise.

The child that has a birthday ma come forward and a birthday greetin is sung. Be sure that it has a messag and is not a mere jingle. A candle ma be lit for each year and allowed to bur during the singing of the song.

Memory Period Memorize such passage that are in your promotion require ments.

Lesson Period

Closing Service Repeat together

Back of the bread is the snowy flou
Back of the flour is the mill;
Back of the mill the growing whea
Nods on the breezy hill;
Over the wheat is the glowing sun,
Rip'ning the heart of the grain;
Above the sun is the gracious God,
Sending the sunlight and rain.

Song

Father hear us as we pray;
Guard and keep us day by day;
Help us feel Thy loving care,
Ev'ry day and ev'ry where.
—*Carols, by Leyda.*

Announcements and Dismissal.

THIRD SUNDAY

Quiet Music Occasionally use the tun of a new song that you intend to teac By doing this the children will becon somewhat familiar with the music.

Opening Response

Leader The Lord is in His holy temp
School Let all the earth keep silen before Him.

Song

Jesus loves me, Jesus loves me.
He is always, always near.
If I try to please Him truly,
There is naught that I can fear.

Verses About Love

I will love Thee, O Lord my strengt Ps. 18:1.

A friend loveth at all times. (Proverb 17:17).

I will love them freely. (Hosea 14:4

The lord hath appeared of old unto m saying, I have loved thee with a

everlasting love. (Jeremiah 3:3).
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. (Luke 10:27).
Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. (1 John 3:1).
We love Him because He first loved us. (1 John 4:19).

Song "Jesus loves me this I know."

Prayer All unite in the Lord's Prayer.

Offering Service The offering is taken by a child in each individual class and is brought forward. While the children stand holding the offering, the school prays the following:

Father, accept this gift we bring.
Bless it whatever it be.
Hear Thou our prayer,
Teach us to share all that we have,
For Thee.

Fellowship Service Welcome new pupils. If the wall chart attendance system is used, place names of newcomers on chart at this time.

Have a chair specially decorated with pink or blue crepe paper bow, for the birthday child to sit on.

Memory Period A good selection of memory verses is to be had from the Woman's Missionary Society, United Lutheran Church, 884 Drexel Bldg., Philadelphia. Missionary alphabets can be secured.

It can be used in many different ways. Print an alphabet on cards of uniform size. Place these face down on the table. Let the children draw a letter and repeat the corresponding verse. Distribute the cards among the children and have them repeat the verses in consecutive order. The older children in the department enjoy contests arranged on the order of spelling bees.

Lesson Period

Handwork Under the supervision of class teachers.

Closing Service

For all the pleasant things I see
I must give thanks, dear Lord, to Thee.
The bending sky, so blue, so bright,
The daisy meadows green and white,
The silver moon and golden sun;
'Tis Thou hast made them, ev'ry one.
—*Laura E. Richards.*

Song The Lord bless thee and keep thee, The Lord make His face shine upon thee, and give thee peace. Amen.
—*Carol, by Leyda.*

Announcements and Dismissal.

FOURTH SUNDAY

Quiet Music "Beautiful Savior." This is found in some hymnals under the title "Fairest Lord Jesus."

Song

Father in heaven, our voices are joyfully ringing.
For all Thy kindness our thanks we are gratefully bringing;
Under Thy care, safe shall we be ev'rywhere;
Hear the glad hymns we are singing.
—*J. Neander in Progressive Music Series, Teachers Manual 3.*

Prayer Thou dost love and care for us so graciously, our kind heavenly Father, we thank Thee for it all. We praise Thee for Thy goodness; we honor Thy name. We are but children yet we wish to serve and follow Thee, for our Savior's sake. We come, because He has said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Song

O, praise the Lord.
He loves to hear you singing.
In sweet accord, loud let your praise be ringing.
O praise the Lord, O praise the Lord.
—*Immortal Songs, Central Publ. House, Cleveland, Ohio.*

Offering Service Rules for giving.

It is more blessed to give than to receive. (Acts 20:35).
God loveth a cheerful giver. (2 Corinthians 9:7).
Freely ye have received, freely give. (Matthew 10:8).
Upon the first day of the week let everyone lay by him in store as God has prospered him. (1 Cor. 16:2).

Fellowship Period "Welcome Song" to new pupils.

On this glad Sunday morning our voices we will blend
In joyous song to welcome another little friend.
We welcome you, we welcome you to Sunday school today.
We welcome you, we welcome you and hope you'll with us stay.
—*Songs of the Seasons, by Lucy Stock Chapin.*

Birthday Prayer

Dear Father in heaven, we thank Thee for happy birthdays. As we grow older, may our love for Thee grow, too. May we serve Thee more willingly, more faithfully and better each year. Keep us close to Thee for Jesus' sake. Amen.

Lesson Period

Closing Song Be with us Father as we part, and fill our hearts with love.
May all the week be filled with peace and joy, sent from above.
—*Sunday School Services, Hammond Publ. Co.*

Lord's Prayer

Announcements and Dismissal.

FIFTH SUNDAY

(Repeat a former program)

Week-day Courses and Denominational D. V. R. S. plans in May JOURNAL.

JUNIOR WORSHIP SERVICES FOR MAY*

By Nan F. Weeks

Theme for May—Peace

Foreword. As the first Sunday in May introduces Children's week in many sections of the country, the program is arranged to cover the two-fold thought of Jesus, the Prince of Peace and the Friend of the Children.

FIRST SUNDAY, JESUS, THE PRINCE OF PEACE.

Prelude (Instrumental). "Father, O Hear Us," George F. Handel.

Call to Worship

Supt. Glory to God in the highest,
And on earth peace among men.
(Luke 2:14)

Praise Hymn. "When Morning Gilds the Skies."

Prayer (Thanks for Jesus, the Prince of Peace and the Friend of boys and girls.)

Response (Sung softly while heads are bowed)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high."

(Refrain of "Day Is Dying in the West")

Offering Service

Response

Supt. From whom do all our blessings come?
Dept. Every good gift and every perfect gift is from above coming down from the Father. (James 1:17)
Supt. What was the Father's best gift to us?
Dept. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)
Supt. In what spirit should we give to God who has given so much for us?
Dept. Freely ye received, freely give. (Matthew 10:8)

Collecting of Offering by Ushers

Prayer Song. (Tune Boylston)

"We give thee but thine own
Whate'er the gift may be
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

*Copyrighted by Nan F. Weeks.

Fellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Pupils.
Announcements
Recognition of the Children of the World (Missionary story or song.)

Prayer

Dear Father, bless the children far away
Who pray unto a god that's made of wood,
They ask it to take care of them all day
And love them;—but it won't do any good.
They are so far we can not make them hear;
We'd call to them, and tell them if we could,
That thou wilt care for them, that thou art near
To love them, for their god is made of wood.

We know they'd love thee, if they only knew,
We're sure they'd want to know thee, if they could
Dear God, take care of them, and love them, too,
Thy boys and girls whose god is made of wood.

—*Adapted.*

Hymn "What a Friend We Have in Jesus"

Devotional Service
Scripture (Response)
Supt. Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6.)
Dept. Of the increase of his government and peace there shall be no end. (Isaiah 9:7a)
Supt. Jesus said, Peace I leave with with you; my peace I give unto you. (John 14:27.)
Dept. He is our peace. (Ephesians 2:14.)
All. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5:1).

Scripture (Story) Mark 4:35-41.

Hymn "Thou Didst Leave Thy Throne"

Prayer "Our Father in heaven, we thank thee for thy gift to us of thy Son, the Prince of Peace. We thank thee that he is the Friend of boys and girls the world over, and that he loves us all, no matter what our color or race may be. We thank thee for Jesus' life of unselfishness and helpfulness, and for his words of love and peace. Help us to try to be more like him every day, trying always to be loving and peaceful and kind toward all. Forgive us, our Father, that we so often grieve thee by being thoughtless and impatient and quarrelsome, and help us, we pray, as we try to live as true followers of Jesus. We ask it in the name of the Prince of Peace, our Saviour. Amen.

Response (Song softly while heads are bowed.)
"Silently now I wait for thee,
Ready my God, thy will to see,
Open mine eyes, illumine me
Spirit divine." (Refrain of "Open Mine Eyes")

Lesson Study

Closing Hymn "Fairest Lord Jesus"

Prayer

Postlude

SECOND SUNDAY. PEACE IN THE HOME

Mothers Day

Prelude (Instrumental) "Home Sweet Home."

Call to Worship
Supt. Let the peoples praise thee, O God;
Let all the peoples praise thee. (Psalm 67:3)

Praise Hymn Doxology.

Prayer (Lord's Prayer in unison.)

Hymn

Offering Service
Supt. Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35.)
Collecting of Offering by Ushers.
Prayer
Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest, O God, is in thy hands.
Amen.
—*"Book of Worship." Hartshorne.*

Hymn "O Happy Home" (Hymnal for American youth.)

Fellowship Service
Announcements
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Recognition of God's World-Family (Missionary Feature)
Recognition of Our Mothers
An Ideal Mother. Proverbs 31: 10-13, 20, 26-29.

Our Mothers

God knew the sort of tenderness
Our wayward hearts required;
God knew the sort of kindly love
Our lonely souls desired;
God knew our need of friendships strong,—
That need, above all others;
God knew our need of "tuckings in,"
That's why he made our Mothers.
—*Dora M. Hepner.*

Hymn (Tune Dix)

For the beauty of the earth
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to thee we raise
This our hymn of grateful praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all to thee we raise
This our hymn of grateful prais
Amen.

What Great Men Have Said Abo Mothers

"The happiest part of my happy l has been my mother."—*Phill Brooks.*

"All that I am or hope to be, I owe my angel mother."—*Abraham L coln.*

"A mother's love, how sweet the nam What is a mother's love?
A noble, pure and tender flame
Enkindled from above."—*Jam Montgomery.*

"The hand that rocks the cradle
Is the hand that rules the world
—*Wm. Ross Wallace.*

"The love of a mother is never e hausted,
It never changes, it never tires.
It endures through all. In goo repute, in bad repute, in face of t world's condemnation,
A mother's love still lives on
—*Washington Irving.*

Prayer for our mothers

Devotional Service

Hymn "Love Divine, All Lov Excelling"

Scripture (The secret of Peace i the Home)
Supt. What is our duty towar our fathers and mothers?
Dept. Children obey your paren in the Lord for this is righ (Ephesians 6:1)
Supt. What does God's word sa about respecting our parents?
Dept. Honor thy father and th mother. (Exodus 20:12)
Supt. What should be our conduc in our homes?
Dept. Do all things without mur murmings and questionings. (Phi ippians 2:14)
Supt. How should we treat other in our homes?
Dept. Forbearing one another an forgiving each other. (Colos sians 3:13)
Supt. What does the Bible sa about helping cheerfully?
Dept. Whatsoever ye do, wor heartily as unto the Lord (Col ossians 3:23)
Supt. How should we feel towar those in our home?
Dept. Let us love one another, fo love is of God. (1 John 4:7)
All. Behold, how good and how pleasant it is
For brethren to dwell together in unity. (Psalm 133:1)

Hymn "Saviour, Teach Me Day b Day"

Prayer

Call to Study
Supt. Blessed art thou, O Jehovah Teach me thy Statutes. (Psalm 119:12)

Lesson Study

Hymn "Saviour, Again to Thy Dear Name We Raise"
Closing Prayer
Postlude

THIRD SUNDAY. PEACE IN WORK AND PLAY

Prelude (Instrumental) "Spring Song," by Mendelssohn.
Call to Worship (Psalm 118:24)
Supt. This is the day which Jehovah hath made.
Dept. We will be glad and rejoice in it.
Hymn "Safely Through Another Week"
Fellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Recognition of Our World-Brothers and Sisters in Our Own Land.
1. Home Mission Story.
2. Hymn "We've a Story to Tell to the Nations."
Announcements.
Hymn "Somebody Did a Golden Deed"
Offering Service
Response
Supt. Let each man do according as he hath purposed in his heart: not grudingly, or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:7.)
Dept. Bring an offering and come unto his courts. (Psalm 96:8b.)
Collecting of Offering
Prayer
Call to Study
Supt. Open thou mine eyes that I may behold
Wondrous things out of thy law. (Psalm 119:18.)
Response (Sung softly while heads are bowed)
"Silently now I wait for thee
Ready my God, thy will to see,
Open mine eyes, illumine me,
Spirit divine."
Lesson Study
Hymn
Prayer "Father, Lead Me Day by Day"
Postlude (Instrumental)

FOURTH SUNDAY. PEACE IN THE WORLD

Prelude (Instrumental) "God of Our Fathers," by Warren.
Call to Worship
Righteousness exalteth a nation;
But sin is a reproach to any people. (Proverbs 14:34.)
Hymn "This Is My Father's World"
Offering Service
Response
Supt. Upon the first day of the week let each one of you lay by him in store as he may prosper. (1 Cor. 16:2.)
Dept. God loveth a cheerful giver. (2 Cor. 9:7b.)
Collecting of Offering
Prayer
Of thine own we offer,
Of thy gifts we give,
Unto thee, O Father
In whose life we live.
Hymn "Father, Lead Me Day by Day"
Fellowship Service
Announcements
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Recognition of Our World-Neighbors (Missionary Feature.)
Hymn "Lord, While for All Mankind We Pray"
World Peace
1. What God's Word says about World Peace (References to be read by the juniors)
Matthew 5:9. Blessed are the peacemakers, for they shall be called sons of God.
Romans 14:19. Let us follow after things which make for peace.
Hebrews 12:14. Follow after peace with all men.
Colossians 3:15. Let the peace of Christ rule in your hearts.
1 *Peter* 3:11. Seek peace and pursue it.
Mark 9:50. Be at peace one with another.
2. *Poem* "A Century of Peace"
3. *Salute to Christian Flag.*
4. *Hymn* "Jesus Shall Reign"

Devotional Service
Scripture (The secret of World Peace.) —Matthew 22:37-39; Philippians 2:3; Ephesians 4:32; Luke 6:31.
Hymn "O God of Love, O King of Peace." (Tune Hesperus. L M.)
O God of Love, O King of Peace
Make wars thro'-out the world to cease,
The wrath of sinful man restrain,
Give peace, O God, give peace again.

Whom shall we trust but thee, O Lord?
Where rest but on thy faithful word?
None ever called on thee in vain;
Give peace, O God, give peace again.

Where saints and angels dwell above,
All hearts are knit in holy love,
O bind us in that heavenly chain,
Give peace, O God, give peace again.
—*H. W. Baker.*

Prayer (For World Peace.)
Response And he will judge between many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Micah 4:3. See also Isaiah 2:4.)
Call to Study Give me understanding and I shall keep thy law;
Yea, I shall observe it with my whole heart.
Lesson Study
Hymn "Christ for the World We Sing"
Prayer
Postlude (Instrumental)

FIFTH SUNDAY. OUR HEROES WHO FOUGHT FOR PEACE

Memorial Day

Prelude (Instrumental) "The Red, White and Blue." (Canadian substitute.)
Call to Worship
Blessed is the nation whose God is Jehovah. (Psalm 33:12a.)
Hymn "My Country, 'Tis of Thee" (First three stanzas.)
"God Save the King." (First two stanzas.)
Salute to our Country's flag, followed by last stanza of "My Country, 'Tis of Thee." ("God Save the King.")
Prayer (Thanks for the heroes who fought for us.)
Fellowship Service
Recognition of our World-Neighbors (Missionary Feature.)
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Announcements.
Hymn "The Star Spangled Banner." ("Olanada.")
Offering Service
Response
Supt. What shall I render unto Jehovah
For all his benefits toward me? (Psalm 116:12.)
Dept. Freely ye received, freely give. (Matthew 10:8.)
Collecting of Offering
Prayer
Father, we thank thee for thy love,
And for thy gifts so great and free;
Accept our offering, and may
It tell thee of our love for thee.
Help us to give to thee each day
Obedience and love and praise.
Make us unselfish, kind and true,
And more like Christ in all our ways.
—*Margaret Holden.*

Response
All things come of thee O Lord, and of thine own have we given thee. Amen. (For music see February JOURNAL, p. 23.)
Devotional Service
Story. (Heroes of Long Ago, Who Fought to make their Country Safe) (Judges 6:1-7; 24, 8:28.)
Hymn. "Marching With the Heroes."
Scripture, Ephesians 6:10-18.
Prayer (Asking God's blessing on our Heroes of the World War.)
Call to Study
Thy word is a lamp unto my feet
And light unto my parth. (Psalm 119:105.)
Lesson Study
Hymn "Onward Christian Soldiers."
Lord's Prayer (in unison.)
Postlude (Instrumental.)

AN AIRPLANE VIEW OF VACATION SCHOOLS

From the Office of the International Association of D. V. B. S., 381 Fourth Ave., N. Y.
Thos. S. Evans, Secretary.

TEN THOUSAND vacation Bible schools—a million children—a hundred thousand teachers; all these are mere words, unless you have a pair of magical glasses like mine. The lenses are two I's, imagination and interest, and with them you can see, as we see here from our eleventh floor office, just what these vacation schools, scattered over the world, dotting the map at such irregular but strategic intervals, can mean. Focus your glasses on the United States and you will see them in small villages, and towns, and large city Churches. Here, close by New York, is a small vacation school, with a *five-year program*, building projects of a town, a state, a nation, and the world, while within the hearts of the children, by means of prayer and thought and the latest educational methods, is builded the ideal of a world wherein the Spirit of our Lord is triumphant. And almost on a line with this school, so complete, so finished, is another, hundreds of miles away, where in a small public school the teachers of the town have gathered the children for the summer days. Here there are no up-to-date methods, no carefully worked out annual program, but there is enthusiasm and the spirit of sacrifice and a growing devotion among the children. Swing up north, through Chicago, and let your eyes feast for a minute on the biggest vacation school in the world, where every day for six weeks more than a thousand children gather to work and play and worship. Cross the line into Canada, where the very first vacation school was held, and see the famous Rose Day which ushers in the D. V. B. S. season and, incidentally, helps pay the expenses. The possibilities of these glasses are tremendous.

IF YOU could, as the title suggests, get an air plane view of vacation schools, what would you see? Starting from New York you would see more than a hundred of these centers to which streams of children pour each day, dotting the city map, while in the whole densely populated area round about, other hundreds are drawing in the foreign-born, the poor, the neglected children. These are the city schools, the missionary agencies of the Church for the children in their midst. Up into New England, all through the Atlantic states they are working, and spreading out into the open country are others. Here in West Virginia are little clusters of schools that minister to the children in the coal mining camps, and in North and South Carolina those in the cotton mill villages, all united in home missionary effort. Farther west are the schools that grew up in well-managed Churches, whose children came from Christian homes, but who still needed the practice in Christian living which the vacation school affords. These latter form the great bulk of the schools you can see over the country—small D. V. B. S. that are working summer after summer to create in the citizens of tomorrow, Christian attitudes, and an acceptance of Christ's way of life.

BUT YOU must not miss the unusual schools—those for example out in the barren, rockbound mountain villages. There is the little town far out West, where twelve hundred people lived and tried to support eight Churches. The ministers proposed a vacation Bible school, and were astounded to see everything else in the community make way for it, during the entire season. Then, in Colorado, hidden away in the coal camps, are more of them, bringing happy days to the children who live so far from the beaten paths of the world. Follow the line of the vacation schools south, both southeast and southwest,—the wonderful big schools in Dallas and New Orleans, the systematic array in Birmingham, and the state-wide program in Georgia, back to Arkansas where the little mountain Churches are opened each morning and the barefoot children come from miles around. Then look far to the coast, and see in San Francisco the schools for the almond-eyed boys and girls and the same familiar sights will greet you all the way up and down the coast from Seattle to San Diego.

BUT THE vacation school idea has not stopped in the United States and Canada, nor can an air plane view of these alone be complete. There are a few groups gathered in the Churches in Mexico, and one or two, here and there in South America, where the movement is just getting under way. If the picture is to be finished you must look out at Hawaii, and the fifty schools in the Philippines, and those in Australia. You must not miss the vacation services in Japan, nor fail to hear about the vacation schools that sprang up to meet the need of the children in the refugee camps after the earthquake. What a picture that must have been—lost, homeless, frighten[ed] little children, hearing the story of Je[sus] and his love, forgetting their fear play and learning to trust in God a[s] Father, while a city lay ruined arou[nd] them. Up in Korea, too, the vacati[on] school idea has gone, and the wh[ole] map of China is dotted with them. Ev[en] back in the farthest reaches near Tib[et] as far as the missionaries have gone, [in] a city the size of Philadelphia, you c[an] see thirteen vacation Bible schoo[ls] From Tibet there is a long stretch wh[ere] as yet the idea has not penetrated, but [in] Bulgaria there are two; Egypt has [a] few, and France and England sever[al] more. Then, with a last look at Cu[ba] with its thirty D. V. B. S. we are ho[me] again.

WE HAVE seen thousands of va[ca]tion Bible schools, the most of tha[t] in the United States, of course (and ev[en] there such a few compared to the millio[ns] of children), conducted in Spanish a[nd] Chinese and Japanese and French a[nd] English and many other languages [in] the earth. They are widely differe[nt] in method and the results are vari[ed] But always the purpose is the same, a[nd] because child nature is the same the wo[rld] over, the programs are essentially alik[e] There are always the songs and game[s] Bible stories and verses, and the effo[rt] to create for the child a truly Christi[an] atmosphere in which he can work out h[is] own problems as he thinks Jesus would d[o] It is immaterial whether he learns [in] English, French or Spanish, the vers[es] from any of the Bible translations, [or] in his learning, the spirit of Jesus com[es] into his heart to make life sweeter a[nd] more useful.

THE GREAT thing that binds all t[he] vacation schools together is the i[n]terest of the Church, in all its home an[d] foreign divisions, in following the behes[t] of Jesus, who was not only the Savio[r] but the greatest Teacher. To follow Hi[m] wholly, the Church and His followe[rs] must "make disciples," and to do this [it] must *teach*. The thousands of vacati[on] schools over the nation and arou[nd] the world mean that the Church [is] attempting to fulfill its educationa[l] function, and to give to the Christia[n] of tomorrow of every race and col[or] Christian knowledge, the love of Chris[t] and the ability to use both in creatin[g] a better world. The vacation schoo[l] be it in New York or New Zealan[d] Chicago or Canton, occident or orien[t] is an extension of the Church which [is] following the Master's injunction, "Fe[ed] my lambs."

MOTHER AND DAUGHTER WEEK, MAY 10-17, 1925

Make your plans now. Order your supplies early from this list (cash with orders, please). Leaflet, with set-up and suggestions for the week, 1 cent each; Worship Program for Mothers' Day, ½ cent each; Worship Program for Daughters' Day, ½ cent each; Mother and Daughter Song Sheet, for banquets, ½ cent each.

Order from state, or denomination, or International Council of Religious Education, 1516 Mallers Bldg., Chicago.

BURNAND: PETER AND JOHN

An Interpretation by Albert E. Bailey

THERE IS no need of legs to tell that these men are running. In fact, legs with their static position would slow down the speed that is now made swift by the fluttering garments and the hair blown back.

Yet run as they will, desire outdistances them. Their eyes are fixed on the gate of the garden whence Mary has brought such wondrous news. John sees it clearly, for his eyes are young and sharp. Peter opens his eyes wide to see it, but there is no sight in them—only faith. John and Peter both anticipate, in the old Latin sense; they reach out and grasp that which is not yet here. In imagination they already stand within the tomb and know that the Master has indeed risen.

But there is something more in Peter's face, something almost like fear. Perhaps it is the fear that he will be ashamed to meet his Lord after the cowardice and the oaths of that hour in Caiaphas's courtyard. Perhaps it is his fear that the Master has actually gone forever, so that it is too late for his pentitent heart to embrace the Master's feet and cry, "Lord, thou knowest all things, Thou knowest that I love Thee!"

But, in spite of fear, the gate draws nearer—nearer.

CREATIVE POSSIBILITIES OF THE VACATION CHURCH SCHOOL

By Mary Gilmour Skillman

THE FACT that the vacation Church school has no tradition to uphold akes it a most interesting type of work. t a recent meeting of the teachers one ggested that the reason he found the ication Church school so workable as because of its adaptability. We e trying to keep the work so broad at it will meet the needs of all chil-en. The schools are held in different ctions of the city, in Churches and ttlements of different denominations, l schools being open to children of any eed, many attending whose parents ve no Church affiliation whatever. general course for the city, planned by ose who have had actual experience the development of the vacation urch school, is provided, but each hool is given the privilege of adapting at course to suit its particular needs. The possibilities for creative work a vacation Church school are unnited because of the many phases of e work, if we do not confine ourselves a stereotyped way of doing things. here we have skillful teachers we can ve a great deal of freedom and yet ve a good school,—one that will meet e needs of the children.

* * * *

AST SUMMER many of our girls helped in making layettes. The istrict Nurse Association furnished e names of the babies, the girls did e sewing. It was with great delight one school that the little girls sewed r "Mary Ann," a name suggested by the teacher. As coincidence would have it her mother, upon her arrival, named her Mary Angeline. At the age of thirteen days her father brought her to the school. It was Mary Angeline's first party. She wore the garments the girls had made for her and the pink kimona for a coat. Such work as this may later lead the child to a Sunday school and to larger Christian service.

* * * *

THE FIRST note has hardly been struck in what can be done musically for the children. Cannot selections from the oratorios be used in our quiet music at the opening of the service of worship? After learning to listen to the music children can pick out the air that forms the theme. The children should enjoy the music. Many of our hymns are about the beauty of nature, "Fairest Lord Jesus" being an example. The teachers can study the great religious music and give the best from our consecrated composers, for should not the Church, instead of the picture show and radio, introduce the children to the highest type of music?

How many of our great hymns can the children sing from memory? Do they know something of the composer or the poet, or why the hymn was written? These things interest children.

A hymn contest held in our schools proved very popular. It consisted of knowing fifteen hymns when the music was played. Many of them the children could sing. The winner from each school participated in a final contest. Organizations of the city became so interested in this "Listening Hymn Contest" that the Conservatory of Music gave two scholarships, the Church-women's Federation gave a silver loving cup, the denominational publishing house gave Bibles, and "friends" gave a book on music appreciation to each participant in the final contest.

* * * *

AND THIS is our opportunity to adorn memory's walls with masterpieces of art. The highest that the world has in music and art is religious. How many beautiful pictures hang in the walls of the vacation Church school? As children love a scrap book they love many pictures, and sometimes see much more in a picture than you would expect. When I saw a little primary boy pat the "Babe in the Manger" I knew he loved that picture. He also loved that Baby for he knew the story well. Once in showing stereoptican pictures of the life of Christ the audible intake of breath of the little children at the showing of the Sistine Madonna and the "Isn't she beautiful" made me know they felt the love of the ideal mother. Some of the most interesting handwork I saw last summer was the children's illustrations of the Bible stories.

* * * *

OUR WORSHIP periods can be made beautiful. Children love things done decently and in order. "The love of beauty is fed by the music, the order,

the oratory, and the art of the Church surroundings," says Harriet Chapell in her book on the vacation Church school. The worship periods should be more within the scope of the child. All explanation of the Scripture should precede its reading, then their thoughts are centered on what they read and they understand better. Many of the words of the Bible are unfamiliar and their use is not always the same as in other reading. To make the worship inspiring we must study how to create an atmosphere for it. If children truly worship they must feel God's love, must marvel at His wondrous works, and feel grateful for His gifts. Children may suggest themes suitable for worship and songs that should be used with each theme.

IN SOME schools it is necessary to stress health and cleanliness. In one school where the children had few clothes and those rarely clean, much time was given during the summer in education in cleanliness. Health rules were taught and garments were made. When the day came for the open air commencement in the park one of the babies in arms said, "Take me, I'm clean." This school exemplified the adage that "Cleanliness is next to Godliness."

* * * *

DRAMATIZATION is a natural means of self-expression. The Bible stories lend themselves so well to dramatization, and the scenery, costumes, and interpretation give a child a real opportunity for creative work.

This is an opportunity to teach we friendship,—what Jesus said about do for others. The children, under teacher's guidance, will offer very g suggestions about helping others. T is a start in missionary education.

These are some of the things connec with the vacation Church school t have real creative possibilities. addition, the games, and the B stories written in their own words a afford splendid opportunities for creat work.

Finally, let me add that if the teac and pupil are to do the best work i highly important that a curriculum chosen which will admit of freedom application.

HOW TO START A VACATION CHURCH SCHOOL

By Albert H. Gage

THE BEST way to start a vacation school is to start. Any one who reads this number of the INTERNATIONAL JOURNAL and gets thoroughly convinced of the value of such a school for his own Church or community can start a school this summer. How can he do it? What are the steps to be taken? Any one who will take these steps can start a school.

First Step

SEND to your own denominational publishing board for the literature which is now available for any one interested in a vacation school. Write to the secretary of your state or city council of religious education for information. Write to some pastor or friend who has had experience in a school. Read and study until you are thoroughly informed and bubbling over with enthusiasm.

Second Step

TALK it over with your pastor and Sunday school superintendent. Arrange through them for a presentation of this subject before the educational committee of the Church or before the Sunday school workers conference. Through them arrange for a public presentation in the young peoples society, before the women's circle, or in a public service of the Church. This presentation can be in the form of an address by some one who has helped in a school, or through a stereopticon lecture, or through a dramatic presentation of a typical school in session.

Third Step

AFTER the Church has been informed seek a definite vote of approval by the governing board of the Church. This is so important that it may be taken as a general rule "*Never start a school unless it is endorsed and supported by the local Church or Churches.*" This vote of approval should carry with it financial support and the appointment of a special committee to make the necessary arrangements for the school. If the Church has a good committee on religious education, this committee can do the work. Otherwise a new committee is appointed.

In case the proposed school is a community school, that is, one supported by two or more cooperating Churches, the procedure is the same. Each Church votes approval and support and appoints members on a central committee. This committee whether appointed by a single Church or by several cooperating Churches has certain definite duties.

Fourth Step

ORGANIZE the committee. This organization should include a chairmen, secretary and treasurer and such sub-committees as may be needed. This committee has the following definite duties:

1. Decide when, where and for how long a time the school will be held. The best schools are held soon after the close of public schools and are conducted for four or five weeks. The Church building is usually used. But the committee decides how many rooms are needed and which rooms should be used for the various departments and for the various projects.

2. Arrange for the courses of lessons and secure all necessary materials and equipment. As a rule a Church school follows the course recommended by its own denomination. In large cities, a city council of religious education helps plan the lessons and arranges for a central place for the purchase of all materials.

3. Secure the necessary teachers and helpers and arrange for their training. The number of teachers depends upon the size of the school. The best schools have a superintendent for the wh school, and a principal for each dep ment who are trained workers, and many other helpers as are needed. good staff of well trained workers me a good school. In nearly every st and city there are institutes for training of workers put on both by denominational leaders and by the co cils of religious education.

4. Arrange for the financing of school. The best way is for the Churc to include in the regular budget a s for the vacation school. The mo should be secured before the sch begins. The easiest money to be rai in any Church or community is money necessary to conduct a vacat school.

5. Secure proper and adequate p licity. This includes a big sign for Church, where school is held, post in public places, and good write-u in the local papers.

6. Supervise and cooperate with superintendent, principals and teach in the conduct of the school. It mea everything to the workers in the sch to know that there is a responsible co mittee back of them in all their work.

7. *Conserve Results.* Every ho should be visited soon after the sch closes. Every child should be definite enrolled in some Sunday school. Care records should be kept of all pupils w have attended as a mailing list for next year. All unused supplies and special vacation school equipment sho be carefully packed away for future u

There is not a single Church anywhe that could not have a vacation Chur school this summer either of its own in cooperation with neighbori Churches. One well informed a enthusiastic person can sell the idea his own Church or his own communit It has been done in thousands of cas Will you be that one for your Chur or community?

DOES EVERY CHURCH NEED A VACATION SCHOOL?

By Homer L. Grice

THIS article only Churches are considered which are strong enough have a resident pastor giving full e to the work. Does every such urch need a vacation school? Univocally, yes, *and without minimizing great service that has been rendered by munity and interdenominational types acation schools.*

The argument in favor of every Church ing its own vacation school as an gral part of its educational program presented from four angles.

For the Sake of the Community

HE AVERAGE town or city does not have enough public school facilities care for its children. Church school lities are still more restricted. When ry Church utilizes its plant to the ost, many children will not be pro-ed for. When two or more Churches e a combined school and advocate it ause of a better faculty and a spirit denominational cooperation, they get that such a school will not care more than two to three hundred dren; whereas if each Church had wn school in a city-wide, cooperative, -competitive program, perhaps a thou-d or more children would be reached a far deeper impression made on life of the community.

or the Sake of the Local Church

ELIGIOUS education is primarily a local Church obligation. To the ent to which it surrenders this privilege duty it weakens itself in its entire gram. Each Church should endeavor ave a complete educational program, Sunday school, a young people's anization for training in Christian vice, a week-day school, a seasonal ool of missions, and a vacation Bible ool,—not primarily nor secondarily sectarian reasons, but for most ctively carrying out the Great Comsion to its constituency. A vacation ool has wonderful advertising fea-es and every Church is entitled to efit by it,—from the standpoint of the dren reached, the indifferent parents sted, and the increased good will of community as a whole. Why should the child's happiest school experience he year be related to a local Church? ely our Churches have not so com-ely reached the people that they can berately sacrifice such assets. Com-nity schools, often with paid teachers expenses prorated to the budgets ooperating Churches through assess-nts made by a federated committee, not get into vital touch with the urches as such nor successfully tie the dren's affections on to local Churches. ldren of such schools do not think of this happy time as having been provided by the Church where they attend Sunday school.

Where the local Churches promote their own schools, a field is opened up for more workers. One of the big tasks for Churches today is to find places for their members to serve. Many thousands under noble impulses formally say they want to give their lives in service. The vacation school opens up an avenue for a month or more of hard, sacrificial, unselfish service. It gives a challenge such as few of our Church programs can give. Why discard it? A paid faculty in a combined school may have better teaching, but it will gain it at the sacrifice of some other fine things.

WHY A VACATION CHURCH SCHOOL

The Summer School of Religion is a tried and proved institution. It meets the needs of the child at a time when he is most accessible and open to the teaching of the Bible. It meets the need of the Church for more time in which to carry out its enlarged program of religious education including, as it now does, all the life interests and activities of the developing child. It meets the need of teachers and college students who crave an opportunity to do a bit of social service during their vacation weeks, the value of which has proved so great and the returns in character building so lasting. It meets the need of the Church and the public school to serve the community through the wider use of the Church or school plants which are idle so much of the time during the summer months. It meets the needs of the community at large which reaps a great benefit when the children are gathered from off the streets, where they are prone to mischief, and when they are happily and usefully employed in learning not only the Bible but the basic principles of good citizenship and worth while handicrafts.—*Wm. A. Weber, in The Daily Vacation Bible School.*

For the Sake of the Sunday School

OVER THIRTY million children of our country are not in Sunday school. If every Church will put on a vacation school, far more of these can be reached for our Sunday schools than by community schools.

If each Church uses as far as possible its own Sunday school teachers, it can make the vacation school a real training institute for them to the improvement of its Sunday school teaching. By carefully selecting its girls and women as helpers, it can discover new teaching talent and give it practical training for Sunday school and week-day work.

A vacation school, by reason of three-hour sessions five days a week, and other favorable advantages, more nearly approximates the public school in efficiency. If the teachers and pupils from the Sunday school of the Church work together in it, it will inevitably improve the efficiency and *morale* of the Sunday school which, in most cases, is sadly in such need, and most happily react on both teachers and pupils to the enrichment of the Sunday school.

For the Sake of the Child

THE VACATION school is the pastor's great opportunity with the children of his Church and Sunday school. It is the one month of his life that can be theirs exclusively. How the children need to know and love their pastor. How few of them have this privilege. The average Christian, if he ever amounts to anything in the Christian life, has to function through some local, individual Church. What needs to be done to the children of the nation is to bring them into helpful, vital relationship with some local, evangelical Church which they can learn to love as they love their home and school, and where, in a vital, loving way they can give expression to their Christian impulses and motives for the enrichment of their own life, the local Church and community life, and the advancement of the kingdom of God to the uttermost parts of the earth.

What we need is not a few strong interdenominational schools in each community of the nation, but every local congregation pressed into service, using its buildings and its teachers for gathering in the children from the highways and hedges and giving them a month or more of vital, helpful, constructive, loving, happy ministry through a vacation school. And when every Church gets down to this work in earnest and from the most unselfish motives, there will still be millions of uninstructed, unreached children groping blindly in spiritual darkness and unable to get in for lack of room.

THE DAILY VACATION BIBLE SCHOOL AS A COMMUNITY ASSET

By Emerson O. Bradshaw

IT IS observed by Dr. Walter S. Athern that "The chief instruments of formal religious instruction are the Sunday school, the denominational college and the family altar." It is a well known fact that the twentieth century family altar is in a state of decadence; and recent studies in Indiana show that the Sunday school reaches only one-third of the Protestant children for an average of only twelve hours a year. Couple with this the findings of the National Security Company of New York that property valued at $3,000,000,000 is stolen every year, together with Juvenile Court records, and it becomes increasingly clear that the Church must arrange for more teaching time and must attract to itself more children to be taught.

The daily vacation Bible school movement has added to the Church another school, another strong arm with which to reach the boys and girls of the community. It offers to the community a minimum of fifty hours of religious instruction at a season of the year when the children are free from the supervision of the public school, and when they are most exposed to the perils and dangers of days and weeks of comparative idleness. It challenges the best teaching talent of the community. It draws into the Churches each year approximately a million boys and girls. Many of these children are unreached by any other Church activity. As an educational movement it has made a fair beginning, and there are proofs on every hand that it meets a community need at a time of the year when it is tragic negligence on the part of the Church to close its doors.

* * * * *

LEADERS of the Church lament the fact that the opportunity for religious instruction is practically limited to one day in seven, while the public schools have the children five days out of seven. Let us not forget that for something like one-fifth of the year this argument does not hold. The daily vacation Bible school provides for daily religious instruction for half of that period. As the "soliloquy of the summer child" has it: "My school is out. My music lessons are ended. My physical training is over. I have time for everything. And there is nothing to do." What an opportunity! Yea, what a challenge to the Churches. Will they accept this challenge of childhood?

Motives other than sectarian rule in this enterprise. It plans its program for and makes its appeal to the next-door-neighbor. It knows no distinction of races, creeds, classes or colors. It is pre-eminently Christian in aim and is a center of fellowship and good will. It deals with the universal elements of faith and character and attracts and holds the children. It enlists the interests of the average home and is favorably received by the community at large. The Church operates it but the community patronizes it. It is anchored to the community of which it is a part.

* * * * *

COMPLETE and harmonious interdenominational cooperation prevails without weakening denominational loyalty. Promotion, publicity, financing, program-building and teacher-training are carried on both denominationally and interdenominationally without overlapping. Duplication and competition are virtually eliminated. Every Church and inter-Church school gears into the general movement. At the same time every school is locally autonomous, and is left free to be governed by local needs and local conditions. The local Church, the local denomination and the inter-denominational agency work tog to the mutual advantage of all.

* * * * *

MAY we be permitted at this to admit the personal testimo an unchurched boy which has a be on the community aspect of this ment, and at the same time to m few observations which we belie be true to fact?

"One hot summer day I ran up a a crowd of children waiting aroun door of a Church. I waited with and by and by a young man w smile on his face came out and spo them, and they all went in. Whe last one had gone, I said, 'Say, M can I go in there, too?' 'Surely answered, and I did. That was m day in the daily vacation Bible s When the school closed I did not the Church. I was invited into the day school and the services an clubs. After a few years I beg notice a change in my life, and I j the Church."

The lure of a happy expectant of children "waiting around the d a Church," and the cordial welcom young man "with a smile on his who represented the Church, c this real live boy to forsake a crap-s ing gang to participate in a C activity which was to his liking. did he leave the Church after the va school had closed, for according t own report, made seven years lat joined the Church.

There is another point to this which we should not overlook. after the last child had gone in sturdy unchurched lad hesitated. was waiting to be sure that he wo welcome. Thus his question: Mister, can I go in there, too?" knew that the latchstring of his gan always out, but as to the Church h not so sure. His parents had turned his steps in the direction c Church, and the Church had figured in the life situations with he was familiar.

It therefore became necessary fo Church to extend the cordial ha welcome as well as to offer an attr program. To these the boy respo So it is with scores of boys, and too, in the neighborhood of every Ch There is lacking either the challe program or the cordial hand of wel or both. Little wonder, therefore, many children become lost to the Ch especially the children whose pa are indifferent to religion.

* * * * *

WHAT THEN does a vacation s do for a community? It sal the free time of childhood when

WHY A CHILD IS PHYSICALLY ACTIVE

The causes of a child's physical activity are to be found in deep inner laws of his being. He is so made that he must be active. He is impelled to act by the *energy* that is being constantly generated within him. He is impelled to act by the *sensations* he gets. The child is impelled to act by his *instincts*. The child is impelled to act by his *ideas*. It is what we do, more than what we see or feel or think that determines what we are and what we become. Life's real meanings are determined by its deeds. Thoughts are idle and make no practical difference. No bit of knowledge is really learned until it grips the life.

It is action, as a matter of fact, that *measures the final worth of any life*. We are in the world, not to look on, but to do. He lacks manhood who lives but to be amused by the passing show. Work bestows meaning upon life, and brings unity to its scattered impulses. Work gives a man dignity and poise; it shows forth the divinity that is within him.—*L. A. Weigle in The Pupil.*

exposed to moral perils and dangers, uses it for purposes of religious uction. It reaches the children of ommunity hitherto untouched by Church, and draws them into its e life. It guides the boys and girls into the way of the Christian life, and helps them solve their summer problems. It ties them into the membership of the Church, and trains them for future Christian service. It makes many new home contacts and promotes community good will toward the Church. It produces better trained teachers for the Sunday school, and is a recruiting center for the Church. It is the forerunner of a more efficient Sunday school, and makes for week-day religious instruction

HE BIBLE IN THE DAILY VACATION BIBLE SCHOOL

By J. S. Armentrout*

RTAINLY the Bible has a place n the daily vacation Bible school. ould be impossible to conceive of hing else in an agency that from very beginning has existed either to ase the time offered for religious ation or to bring children who out of touch with the Church into n with it and that which is necessary s very life and existence. In the est days the period for Bible instruc- was the central period of the whole ram for the day, today the Bible d is no less important in any program is well organized. Nothing can the place of this period and nothing ld be allowed to encroach on the set aside for this use.

ere are different views of the use hich the Bible should be put, but ivergence of opinion of the worth in the purpose for which the daily tion Bible school exists, i. e., the lopment of a Christian character in oys and girls who are in attendance. me feel that the Bible and knowl- of it constitute the end of the ol. These are concerned that all time possible should be spent in ning" facts about the Bible, in orizing passages from it, in memor- interpretations of it and in learning of the content of the stories.

hers feel that the Bible is not an in itself but is a means to the great suggested above. Believing this, it refully studied by those who build urriculum that there may be selected its riches for all ages and needs those cular parts that best meet the needs e various groups and help them in great task that faces all youth, aring to live on the highest plane ble for each. By this method each not only gets a knowledge of the Book which records the spiritual riences of the people of God, but gets this knowledge in the way in which it will be most fruitful in relation to his own needs and life. Thus the Bible assumes a place of supreme importance in the curriculum of the school and in the lives of its pupils. There are three principal ways in which the material of the Bible is used in the program of the average daily vacation Bible school.

ctor Daily Vocation Bible Schools, Presbyterian Church, U. S. A.

In the Worship Period

FIRST in the Worship Period of the school. Of course it is recognized that the Bible is a great devotional Book, but only too often boys and girls have grown up under the ordinary teaching of the Church, with no conception of the devotional use of this Book. The great hymns that were used in the services of the temple have all too often been memorized merely as material that might at a later time have some use in the lives of the pupils, and have not been used at all in the present to bring these same pupils to a sense of the presence of God. So, too many of the great passages of adoration have been entirely divorced from their purposes and become mere "stunts" that had to be gotten through with in the "memory period." All this shows itself partly in the inability of the average individual in the Church to prepare and conduct a worship service that is of real value. Emphasis is put in the daily vacation Bible school on the use of these same devotional passages in the actual worship of the school. Thus the pupils have the opportunity to arrive at a new appreciation of the devotional value of the Bible and come to see its worth as a means by which they can actually come into communion with Him who inspired those who formulated it. This use of the Bible is not the least valuable of the uses made of it in the program of the daily vacation Bible school.

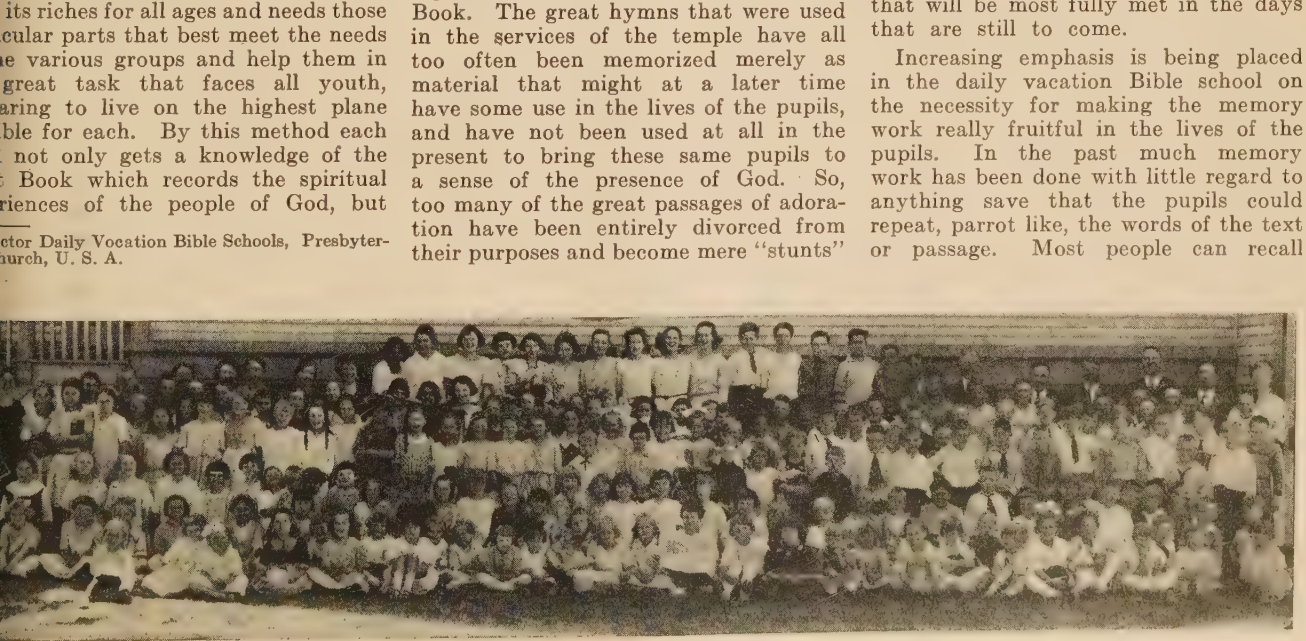
CHRISTIAN CHARACTER THE GOAL

Some vacation schools are Bible schools. Some are industrial schools. Some are music schools. We, personally, put the Bible first, but all the time we try to keep before us the one great aim—*to develop Christian Character.* —*E. C. Knapp in Side Lights on the Daily Vacation Bible School.*

For Memory Work

THE SECOND use of the Bible is as a source from which memory passages are to be chosen. In the present attempt at building the daily vacation Bible school curriculum the memory work is not an addenda, put on to give something more to do, but is an intergrated part chosen to carry in the best possible form the sum of the teaching for the day. The memory passages are those that sum up the principles that have been seen to animate the experiences that have been studied or that answer the needs of the pupils that have been considered. In addition some passages are selected on the basis of their great worth for experiences that will be most fully met in the days that are still to come.

Increasing emphasis is being placed in the daily vacation Bible school on the necessity for making the memory work really fruitful in the lives of the pupils. In the past much memory work has been done with little regard to anything save that the pupils could repeat, parrot like, the words of the text or passage. Most people can recall



from their own experience some instances in which the results of this process were laughable, at least, in the ideas which they got of the meaning of the words memorized. To overcome this difficulty the attempt is to see that everything that is memorized is clearly comprehended, so far as is possible, by the child. Although the full meaning of all passages cannot be grasped, the child ought not to be asked to memorize anything that cannot be at least partially understood.

As Instruction Material

THE THIRD use of the Bible is as the source for the curriculum of instruction. Again here the Bible has its full and rightful place. While it is true that more and more the curriculum tends to swing away from an exegetical presentation of the Bible to a study of the relationship of the problems that face the child and the Christian principles of living as set forth in the Bible, any one who will carefully face this fact must recognize that this is not to lessen the place of the Bible but rather to increase it. As a matter of fact this method of curriculum building probably makes a larger use of Biblical material than any other method that has been followed. When this method is carefully followed and the teaching is well done it will result in sending pupil back to the Bible with a very desire to see what it has to say a the problems that he has to face. the Bible becomes a very real and a practical book for the pupils for it been definitely related to the very p lems they face day by day in the h and on the street or playground.

The daily vacation Bible school to use that Bible in such a fashion through it the child may come in more real sense of fellowship with that he may have a statement of p ciples that are the heritage of Chris people, and that he may go to it da day as a "real" book that can help to live as a Christian should.

PAGEANTRY IN THE VACATION CHURCH SCHOC

By Gertrude Carter

HAD YOU lived three hundred years ago, and rashly dared to suggest that it was possible to train children in the religious life by means of "play-acting," the ducking-stool or pillory would have been your portion. One hundred years ago, expulsion from Church membership would have been only the beginning of penalties. Twenty-five years ago, grave questions as to the quality of your religion would have disturbed both pastor and laity. Today, in every new sphere of religious education, our thought is no longer *whether* we shall use the dramatic instinct, but *how* shall we use it?

In the vacation school of the Church we are accustomed to "playing the story" with the beginners; to the primary dramatization, worked out in fuller detail and with more conversation; and, to a certain extent, to similar work with the juniors. In most schools, however, teachers in this department fail to make enough use of one of their greatest opportunities. The junior will derive just as much benefit from dramatic work as the beginner, if it takes a form into which he can enter without feeling that he is "playing a baby game," as he would probably express it. Such a form is pageantry.

* * * * *

THERE IS real educational value in any one of the good pageants published for children; but if you would produce the one that will leave the most lasting impression, let it be their own work. For in these junior years we come to the possibility of original construction. The richer experiences of the children, their rapidly developing minds, and accumulating store of school wisdom, may be used by encouraging them to build a pageant of their own around the central theme which you have chosen for your school term, or around one of the weekly themes. In order to build it themselves, they must think it through; and in thinking it through they unconsciously make it a part of themselves, and it will have abiding influence in their lives.

Again, the original pageant is one into which the child enters more naturally. Recall some group that you have seen sitting listlessly about, tired of their routine of games. Suddenly an inspiration came to one of them: "Let's play show!" and immediately the "show" was under way. Was it a repetition of some Church or school performance in which they had recently appeared? Was it not rather a crude dramatization of some incident or story which they had heard or read, with speeches improvised to suit the action?

* * * * *

IT IS not as difficult to start a group of juniors in pageant construction as it may appear at first thought. Of course there must be a regular period devoted to it at each session, preferably just after the Bible story. On the first day, it should be wholly given to helping them understand clearly just what they are about to do. If a children's pageant has been produced in the community recently, let some pupil tell the story of it, drawing out as full a description as possible. Then from the answers to your questions as to what has been told, put a simple analysis or outline on the blackboard. Or let them read in class one of the best pageants for children, making your blackboard outline from that. Your juniors will get a very clear idea of the construction of a pageant in this way. The title might be suggested to them at this time, for of course that was practically selected by the principal, when the school theme was chosen.

For the second day, have them plan a tableau, to arouse enthusiasm and get them into real action. After they have planned it and chosen the children who are to take part, call those named to the platform. Tell the pupils remaining in their seats to say just where and how each one is to pose, and to offer any suggestion they wish, for a better picture. They will proceed to direct the grouping forthwith.

From this point onward the work will develop day by day—not by attempting too much at once, but little by little the pageant is grown. For the first day or two it will be necessary for teacher to ask some questions; that they will make suggestions fr Have them plan and discuss all de in the class. How much will they Everything except the subject w you have chosen, and your first he suggestions as to the construction pageants. They will outline the name the characters and assign parts, write the speeches, arrange groups on the stage, find or make c tumes and properties, choose commit to help the janitor and electrician m all necessary arrangements, and full charge of the final production.

* * * * *

ONE WORD of warning is offe never make criticisms or comm yourself—let the children do that let them go forever unspoken. Y adult mind may note a lack of u in the work—do not let yourself tempted to bridge those gaps b single suggestion. A certain grou might be improved—do not move child to alter the directing for the be The wording of a sentence may crude—but it has come straight f the heart of some child, and is of gre value to him than the polished phr of a genius. Our goal is not to crea literary gem, but to bring forth thou that lie hidden far down in the c consciousness.

* * * * *

IF OUR objective in the vaca Church school is that these l ones may become Christ-following dren who will develop into Ch following men and women, let us sure that opportunity is given for form of true self-expression. The tea who makes the venture will often like standing with head bowed in re ence at the ideas and ideals reve from day to day; will receive rich rew gaining a deeper sympathy with child heart, in all the sweetness, s plicity and directness of its spiri life; and will see new meaning in Master's words: "Except ye bec as little children."

MUSIC FOR THE VACATION CHURCH SCHOOL

By Marguerite Hazzard

THE program of the vacation Church hool, music plays an important prominent part. It should not open and close every session, but ld be at all times the controlling ence for order and direction. We endeavoring in this specialized ity in religious education to build stlike character in the lives of girls boys, especially those gathered in the city streets. We know that acter does not "just happen," but volved, step by step, out of the ences, the instruction, and the onalities surrounding us. If we this in mind when we turn to music, its unlimited resources and peculiar al to every individual, we will oach our task from an entirely new e. We will no longer simply teach dren to sing; we will develop char- through song.

Hymn and the Bible Story

WE are really to develop children hrough music, we must know what we about and why we are about it. must have a plan and we must teach that plan. We cannot select our ns during the school session; we t select them weeks before the ol opens. The hymns should be elated with the Bible stories to be during the term, and these cer- ly cannot be selected during the ing march. It would be a poor t and a worthless school if the e stories were selected at random given to the children without prepa- on through earnest thought and y. The same must be true of the tion of the hymns. They prepare way for the telling of the Bible ; they clinch the message or lesson; they provide one avenue of ex- sion for the children, with the added ity of poetry and melody. A child repeat the Bible story but his lan- ge is oftimes limited and halting. he hymn he finds a beautiful means expression. Let us consider for nple the Twenty-third Psalm. The llest child can understand some- g of its beauty and promise and the est teacher can make it clear and tiful, but when children learn to "The King of Love My Shepherd that psalm is theirs for all time.

The Opening Hymn

UT THIS is not the only function of the hymn to be considered. h number on the daily program must s place. The opening hymn should joyous song of worship. "Let Us a Gladsome Mind, Praise the Lord He Is Kind," "Joyful, Joyful, We re Thee," "For the Beauty of the h,"—there are hundreds of these ns which lift us up to God in joyful se. The children love these and to sing them with a will. *Why?* use they have melody, rhythm and words which bring pictures to their minds. Adults sing today the hymns they learned when they were children, but they are dear to them now because of association and experience. As adults sing, all of these memories find expression in their song. But children, as they sing, are telling a story to a rhythmic melody.

The Teaching of the Hymn

IN TEACHING let us try to bring to the children a story for each hymn in keeping with their understanding. Every song should be taught by telling a short story containing: *First*, what the song is about; *second*, the meaning of any difficult or unusual words; *third*, the spirit of the song and *fourth*, something of interest concerning the poem, the author, the composer of the music. If there is a Bible reference, allow the older children to find it and read it aloud, e. g. ("Glory and Praise and Honor"—2nd verse, Matthew, 21: 8, 9. Mark, 11:8, 9, 10. John, 12:12, 13. "I Think When I Read That Sweet Story of Old"—Matthew, 19:13, 14, 15. Luke, 18:15, 16.). Then we should explain the difficult or unusual words, being sure that the little children have heard correctly. How many hymns have you sung incorrectly all your life either because you heard the words incorrectly or you were carelessly taught? The spirit of the song will be caught through your tone of voice and choice of words. Just under the title line above the hymn and to the left, will be found the name and dates of the author and to the right, that of the composer. All standard hymn books contain indexes giving names, dates and some information concerning the hymns, their authors and composers.

Other Music

THE vacation Church school which offers to its boys and girls hymns and Bible stories only has missed half of its opportunity. It certainly shows a woeful lack in appreciation of the spirit of childhood. The songs of the child's world, of nature, of every-day happenings in both home and school, fun songs, games, rounds and marches, all have their place and should not be neglected. Let us not despise the jingle which tells the simple routine of the school session. This belongs to the child; it is his life and he loves it. Then, too, there are many times when a few bars of steady, quiet music smooth out the tangles of confusion and disorder during the warm, sultry days of vacation time. This is our opportunity to familiarize the children with the best in music. Simplified arrangements of the better known classics are easily obtained and soon become priceless in maintaining order. The older children will be interested in learning about these melodies and their composers. The marches are of utmost importance and should be carefully selected to fill all needs. In many schools a march is used to bring the children in from the street. This should be steady and rhythmic for an orderly, controlled entrance into the assembly room creates the atmosphere for the opening or devotional exercises. For dismissal, the march should be quiet and dignified but not heavy, while for the exercises it should be light and bright, with well marked accent. A march should always be used to move the children about the room and from one class to another. One should remember that children take short steps, and the march must move along in time to their tread. Chords played on the piano for attention, rising and being seated eliminate nagging and requests for order. Too much cannot be said against the use of cheap, popular, or dance music, nor against the careless use of hymns for marches and stop-gaps. Require respect for all of the music but be very sure that the music offered is worthy of respect.

So we make our plan and endeavor to live up to it. We give always our best and are satisfied with nothing less than the best in return. Let us bring to our work our personality, our sincere effort, our careful preparation, and our desire to help in the Master's work.

THE MUSIC LEADER

Boys and girls love to sing. Their voices are good and their memory active. The music leader has the opportunity of teaching the love of good music and of correct singing. The songs should be selected with great care. The school should be studied so as to know just what songs are best to be used on any given day or at any part of the program. The entire attitude of mind of the boys and girls can be changed by the right selection of songs. Of course the leader will memorize the songs and never use a book. Singing children are happy children. Happy children are good children. The music leader has a wonderful opportunity to develop Christian character in the lives of the boys and girls. —*How to Conduct a Church Vacation School, by Albert H. Gage.*

THE USE OF PICTURES IN THE VACATION CHURCH SCHOOL

By Grace E. Harris

ONCE THERE was a boy who went to the vacation Bible school early every morning. He always went into the same room and stayed quietly there for some minutes before joining the other boys in the yard for play. He was just an ordinary sort of boy, not very big, not very clean, just one of the down-town neighborhood boys.

Finally one observant teacher noticed the regularity of these visits and began to watch the boy. This is what she discovered: a hungry heart, shining out through eager eyes, and feasting on a picture. Day by day, as she watched, she saw that the lad always returned to the same picture, and after lingering there a while, he would run out to play with the others.

One morning she was in the room when he came, and as he began to look about, she said, "These are pretty pictures, aren't they?" Then the whole story was out, and with a wistful glance at his favorite he replied, "O, lady, if I could look at that picture every day, I believe I could be a good boy!"

The picture was of a field of poppies, blowing in the sunshine, and he was a little city boy, with no place to play except in streets and alleys. But he had a soul, and a longing, and a desire to be good, and he could find inspiration and help in a picture of God's great-out-of-doors.

* * * * *

THE MEMORY of that boy has led to the development of an art department in at least one vacation Bible school. Plans were made for using pictures with the Bible stories and lessons in the various classes, but soon a serious difficulty arose because of lack of funds.

The director of the art department went to friends in the Church, and was able to borrow many suitable pictures which were used throughout that summer. From time to time other pictures have been bought, and they are always good copies, and in colors. The frames don't make so much difference, but one would like to insist that colors are necessary.

* * * * *

DURING one term of the school, a picture, a story, and a bit of music composed the closing exercises each Friday. One time there was "The Return of the Prodigal," another "The Ninety and Nine," again "Man of Sorrows" and the "Return f Calvary." After the pictures had b thus displayed and discussed, they placed in an art gallery, hung ra low for the convenience of the juve spectators; many and interesting c ments were heard in that room.

The demand for pictures grew grew. There was constantly a cr "When may we have another pic story?" And so a set of Bible pict was ordered from the Upper Can Tract Society. These were the Ha Copping prints, and have proved v useful, as they are inexpensive, colo and satisfactory to the youthful imag tion. There are some eighty-five tures in all, and they are used over over again. It was found necessar strengthen them a little, for fear would wear out around the edges, strip of mending tap was stuck ac the top on the back side of each pic and then small card holders used hanging them on wires.

The boys and girls love to talk a the pictures and the stories and a interesting expressional activity in allow them to retell the stories, c dramatize them. Here again the pict give great aid, for the children wan "be the picture," and so they lear observe carefully and listen attenti so that their representation of the s or story may be well done.

* * * * *

IT IS not necessary, nor advis to use only pictures of Bible sto Think of the boy and the popp Therefore, nature pictures are frequ introduced,—landscapes, animals, f ers, pictures of the sea and sunsets whatever is true and beautiful app to the child.

VALUE OF A PICTURE

Too much emphasis cannot be laid on the importance of the use of good pictures in the religious training of primary children. All children love to study pictures. Especially is this true, we believe, of the little children from the tenement districts of our great cities, who have so little opportunity to see the beautiful things in the world about them. Time and time again we have seen our little children pause in front of a beautiful picture in the primary room, and by their radiant faces, as well as by the gentleness with which they touched the picture, we have known that the message that it contained was sinking deep into their childish minds and hearts. *—A First Primary Course for the Vacation Church School, by Edith McDowell.*

he director of one daily vacation
le school art department was obliged
eave the city one year a few days
re the close of the school, but con-
ed the idea of having a final examina-
of her own work, so she announced
he school that she had to go away,
was therefore going to assign to
n for their weekly picture study
task of writing her a letter. This
er was to tell which picture in all
gallery the writer liked best, and
. In return for each letter she
mised to send a picture of a moun-
, for she was going to the mountains,
most of the boys and girls had never
one, for there was none near their
coast home.

n less than a week the letters began
pour in, and one woman began to
ize that her work had counted for
ething. The investment of her time
thought was paying more than a
dred percent interest. She claims
t the letters of her boys and girls are among her most prized possessions, for she had proven to her own satisfaction that boys and girls from uncouth homes, of little education, and no background, loved and appreciated the best in art when it was presented to them.

* * * * *

IT IS almost impossible to separate the fine arts of painting, music, and story telling in a discussion of this kind, and in conclusion it may be well to note that the use of the three in combination is a valuable help to the program of the Bible school. The percent of information gained by the children through the eye gate is too well known a fact to require argument here, and it is a natural conclusion that pictures well presented will have their impressions indelibly made when reinforced with suitable music and stories. But the pictures come first, and the children love the pictures.

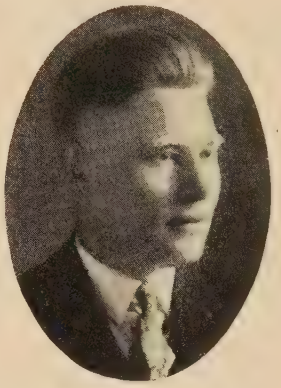
TESTING PUPILS IN VACATION CHURCH SCHOOLS

Do the pupils come to their classes and the various activities of the school with an attitude of true expectancy? Do the pupils in all the exercises of the school maintain an attitude of interested alertness? Do the pupils respond with a spirit of cooperation? Do the pupils get a true understanding, grasp, and reasonable mastery of fundamental things? Do the pupils realize through the school an expanding consciousness of God?—*John E. Stout and James V. Thompson, in The Daily Vacation Church School.*

NEW DIRECTOR OF RESEARCH AND SERVICE

Mr. Vieth was born in Warrenton, Missouri, in 1895, and is a graduate of Central Wesleyan College of that city. He was a field worker in the Missouri Sunday School Association 1917-1920, and General Secretary 1920-1922. Since 1922 he has been attending Yale University where he received his B. D. Degree in 1924. He will complete his work for his Ph. D. Degree at Yale this spring.

While in Yale Mr. Vieth has been Secretary of the New Haven Council of Religious Education, Director of the New Haven Training School and Director of Religious Education of the Church of the Redeemer. He is married and has one child. He is a member of the Evangelical Synod of North America.



PAUL H. VIETH

Director Department of Research and Service International Council of Religious Education

ISSIONARY EDUCATION IN THE DAILY VACATION BIBLE SCHOOL

By Arthur Henry Limouze

O HAVE an article appear under the above caption is significant. t so long ago the daily vacation le school was considered a missionary ncy, to be used by the Church to ak down prejudices and establish tacts in immigrant communities ough a program of simple religious ching and varied social service. The ught of a school established to bring ne to the child, and through him to elders, the world task of the Christian urch was remote from the minds of se who were, with infinite patience l pains, bringing home to the Churches importance and value of the use of the child's free time in summer for religious instruction. Today a well organized vacation Bible school curriculum is almost incomplete without the missionary emphasis, and in many cases the whole summer period is being devoted to missionary instruction with all its implications of world citizenship and world service. This enlargement of program has not come in the night, but is the result of a growing conviction that, in dealing with the child in our many schools, we must not lose the opportunity of relating him to the larger world in which he lives in the Christian spirit of appreciation of all that is good therein, and of purpose to help make that world more kindly and Christlike.

Suggested Methods

A GREAT variety of methods of missionary teaching offer themselves for use in the vacation school sessions. One's choice of these is conditioned only by the place he wishes to give to missions in the daily program.

First of all, there is the simple program of a weekly missionary day, wherein through the story or discussion method; the emphasis is placed upon world needs and the child's responsibilities in their presence. Many good books are appear-

ing each year which offer a mine of information for this kind of program. If simple dramatizations are added to the story or discussion, and other items of interest introduced, such as posters, illustrating the life and customs of the people studied, an offering taken for a specific field, and letters written to children in that field, addressed in care of the missionary at work there, a step will have been taken in the direction of a wider approach in next year's school.

* * * * *

Second, there is a somewhat amplified version of this weekly missionary emphasis in the daily class, meeting at some time during the school session, and studying chosen text books. If the department, or departments, in which this is to be the order can be divided into small groups of from six to twelve children, and if each group can be given a different study book, graded according to need, an interchange of information can take place in a general gathering or assembly of all the classes, and a variety of expression can be given in dramatizations and reviews.

* * * * *

Third, there is the program which turns the whole school into a "School of Missions." Here we have a correlated program in which worship, story and study period, music, and projects are all tied up with the missionary ideal. For example, the project for the whole school may be to see the rest of the world through the children of other lands. The spirit of this adventure is to be one of appreciation of all that is fine and good in others, and of responsibility to share with them in sympathy, helpfulness and love all that we treasure as our heritage as Christians. To carry out this project there is at one's beck and call a mass of material which is almost overwhelming.

The resources of the denominational boards of missions are placed at the disposal of a school undertaking such a program. Visualization through lantern slides, the use of the motion picture wherein children see their brothers and sisters of China or Africa walking before their eyes, curios loaned by the mission board, posters made by the children, all help make vivid the life to which the spirit of Christ is to be carried through missions. In one school where this program obtained, the children prepared a series of posters, numbering over a hundred in all, in which they portrayed in striking fashion the peoples of the lands they visited. Th posters were displayed the day of closing exercises and in themselves w a means of conveying a world impress to all who saw them.

Pageantry becomes possible on large scale where the dominant note the school is missions. A commun expression of all that has been lear finds voice in a pageant at the close the school. For this pageant the inter and activities of the children are listed, the girls making the costumes the actors, and the boys preparing various properties needed. With pare and friends attending, and with children presenting the impressions t have gathered in the summer thro this dramatic expression, the value the whole effort, from the opening o of school to its closing hour, becon apparent.

* * * * *

By all means teach missions thro the vacation Bible school. It star out as a missionary agency. Let continue as such, instructing the c dren in the principles and spirit of t world citizenship of which we sta in such need today, and thereby c tinually emphasize the fact that little child shall lead them."

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Hugh S. Hagett

General Secretary.

'EACHING CHRISTIAN CITIZENSHIP THROUGH PROJECTS IN A VACATION CHURCH SCHOOL

By Lulu Wells

'HE VACATION school in St. Bernard's parish was started by the v. T. A. Conover, Rector of St. Berd's parish about fifteen years ago, h the idea of giving the village children insight into things which the public ool did not emphasize, and also with thought of helping the children spend idle days of their vacation in some althy and pleasant occupation, and ther, of course, to give them religious truction in connection with the other cupations of the school.

Subjects differed from year to year. r instance, one year there was dramzation with lessons from the Bible d civics. Another year, nature study, outing, basketry and wood work. nally a school of "Christian Citizenp" was established, citizenship being ught by the use of projects, the course vering four years.

aining in Community Citizenship

'HE SUBJECT the first year was "Christian Citizenship in the Comunity." For the project work we built model town about thirty feet square, ich included all the principal buildings at a model town should have: school, spital, library, town hall, fire house, urch, parish house or community ter, markets, playground, a little m connected with the school, theater, lroad station, post office, stores, homes, ., and this project was further worked t by forming the whole school into a wn meeting electing a board of educaon, town council, Church trustees, ards and committees just as a regular wn government. The theory was then ven through lessons in civics by illusted work in their note books.

At the opening exercises, stories were d of home life, for example—"House th the Golden Windows." Songs of me and home making were taught. r recreation, games about home were ayed.

The school closed with a pageant which presented in dramatic form the entire aching they had received in Christian izenship. The pioneer was represented making his clearing and building his home, and as the community grew he called in the different factors to aid him, such as education, law, the trades, play, religion, etc. The religious instruction was divided into three departments: primary, "Life of our Lord in Palestine"; junior, "Life of our Lord in Song"; senior, "Life of our Lord in the Heart." Illustrated note books were kept in the classes for religious instruction.

COOPERATION OF CHILDREN

Cooperation of the children is secured in the singing, prayer exercises, and in having them contribute daily to the program Bible stories, memory work, mission tales, dramatizations, etc. The classes take turns in this, each choosing one to represent them. This work is of fourfold value: first, in training the child to act; second, in adding interest to the program—children are instensely interested in what each other can do; third, in spurring the teacher to put forth her best efforts so that her pupils' work may compare favorably with others; fourth, to give a visitor a chance to see the work accomplished by the school.—*Hazel Straight Stafford in The Vacation Religious Day School.*

Training in State Citizenship

THE SUBJECT for the second year was "Christian Citizenship in the State." For the project work we built an outline of the state and placed upon it in their respective places, miniature models of all our state institutions, such as those for the care of the sick, insane, feeble-minded, epileptic, tubercular, soldiers, etc., also institutions of reform and correction and finally our state capital and our state camp, schools, colleges and other educational activities and the Churches of various religious denominations showing the freedom of religion as fostered by our government. The project was continued, the children again were formed by their own election into a state legislature, various commissions and boards and thus carried out all the state activities. the theory being carried out as before through note book work. A state song was taught and plays which are peculiar to New Jersey were used.

The religious instruction for this year was: primary, "Children of the Bible"; juniors, "The Life of our Lord in Palestine," when a relief map of the Holy Land was made; seniors, "Miracles of our Lord."

The pageant for the closing exercises again summed up the summers teaching.

America was represented as calling upon her daughter, New Jersey, to tell what she had done for those under the flag. New Jersey then brings on the stage the representatives of state institutions to tell of their part in the upbuilding and making of the state.

Training in National Citizenship

THE SUBJECT for the third year was "Christian Citizenship in the Nation." The project work was the making of a model of the city of Washington, containing the Capitol, White House, Washington monument, Army and Navy Building, one or two embassies, Red Cross Building, and others, with a view of Arlington across the Potomac and Mt. Vernon in the distance. The project continued as before by the children who again chose their president and congress; the cabinet was appointed and enough departments to show how our national government is organized. Here again the note book work was given. National songs were taught and plays used peculiar to our nation. The religious instruction for this year was: primary, "God's Gifts to Nations"; lessons from nature, and about animals with which God has blessed our coun-

try; juniors, "Nation Builders—from Moses to Lincoln"; seniors, "Parables of our Lord," especially those which taught democracy. The pageant at the close of the year was "The Spirit of our Great Democracy," as worked out in the struggle of the colonies, for union (Washington), for reunion after the Civil War (Lincoln), and for democracy of all the world in the World War (Wilson).

Training in World Citizenship

THE SUBJECT for the fourth year was "Christian Citizenship in the World." Our project consisted in building the various continents of the world. World renowned objects were made by the children and placed in their proper places, for example;—the pyramids of Egypt, showing the Egyptian's idea of a great world achievement in architecture; the Chinese Wall, showing how the Chinese tried to wall out world citizenship; the Parliament buildings, scene of English law-making; the Peace Building at The Hague, also Palace of Versailles, where the nations met to deliberate about world peace; statue of Columbus in Spain, for he gave a continent to the world; Statue of Liberty, for America extends liberty and freedom to all nations; and Bethlehem, where the Savior was born, who brought life, love and light to all nations of the world.

The same theory work in illustrated note books was given. Songs and games from all the nations were taught. The religious instruction of the year was: primary, "God's Children in Other Lands"; juniors, "God's World Vision in the Old Testament and Life of Christ"; seniors, "Christ's Vision for the World in the Great Commission," "the Acts and the Missionary Heroes."

The pageant at the close was the figure of the World surrounded by the figures of Disease, Ignorance, War, Famine. Then the various nations appeared bringing in their train, Beau Wealth, Knowledge, etc., to dispel darker figures, but only when the an of Peace leads the World to the Beth hem Manger does the real Light sh upon her and her nations. The Page closed by the singing of "Christ the World We Sing."

The School Banner

THE BANNER of the school ill trates the whole idea of citizensh The inner circle represents our ho and community; the next circle the sta with the three plows taken from N Jersey's coat of arms; the next cir represents the nation with its emb of the eagle and flag; the next cir represents the world as symbolized the flags of all nations—all these on background of green as picturing eternal citizenship in the Kingdom Heaven.

METHODS OF TRAINING TEACHERS FOR VACATION CHURCH SCHOOLS

By Homer C. Renton

THE SHORT term of our Church vacation schools simplifies the problem of teacher training, requiring specialized preparation in a few subjects, with lesson material for only twenty to thirty lessons and training for work within a special group (kindergarten, primary, junior or intermediate ages). While the curriculum of the vacation Church school is much more comprehensive than that of the Sunday school or the week-day religious school, we must remember that the vacation Church school teacher, as a rule, in his training specializes in one or two subjects.

The College

THE MODERN college of religious education, leading to the degrees of B. R. E., M. R. E. or D. R. E. or B. A. in education, is our best means of training. All who can take this method of training should not think of preparing themselves in any less efficient manner. But with the small number who can avail themselves of such training how shall the demand be met for the tens of thousands of teachers and helpers now needed by our schools with an annual call coming for an ever increasing number? Assuming that the standard for such training must be the highest possible, utilizing the best and the latest in psychology and pedagogy, we suggest four methods of training to help answer this question.

Self Study

THE METHOD of *self-training*. As in business and the trades there is the self-made man, so in vacation Church schools there is the self-trained teacher—the one who is in deep love with his work, consecrated to it, who avariciously studies all books and magazine articles he can find on his field, who learns by doing. Some of the best leaders and teachers of today are self-trained and for years to come many more must develop themselves by this personal method. Plenty of good books and magazine articles on themes of religious education are now available. (THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION is especially commended.) The children are present each summer for practice periods. If the children continue to the end of the term you may know that your self-training is somewhat effective. It is a very certain fact that by prayer, study, and practice self-trained teachers of great usefulness can be produced.

Apprenticeship

Apprenticeship is a much better method: the novice joins himself to the master-teacher. With a love for childhood in common, the experienced, well-equipped teacher inspires the apprentice, deepens the enthusiasm, consciously and unconsciously passes on the wealth of experience, method, ideals that years of love, study and practice have produced. Happy the learner who has such a trainer. Many vacation Church schools have been real successes conducted by but one experienced teacher who in the summer mornings taught teachers as well as instructed children. This method repeated for a few summers on the same individual is a very effective way of training.

Special Schools

THE METHOD of the school. This covers several possibilities. In many places there are, not too far away, schools or departments of courses religious education which are open special students for a few hours per we or the learner may take a summer sch course in religious education at so university; or he may attend the co munity interdenominational or the nominational school of religious educati that meets once a week in so ma centers of population throughout fall and winter. On the whole the meth of the school is undoubtedly the best pursued far enough.

Institutes

THE METHOD of the institute. present this is probably the mo popular and influential method, even not the most thorough and comprehe sive. Vacation Church school institu may be interdenominational or deno inational, community, county or sta wide in their clientele. Experienc experts and trained teachers endeav to impart in condensed lessons fr their rich storehouses of knowled discipline and method. There are th types of institutes for training vacati Church school teachers.

The summer conference or institu continuing one or more weeks, by la side or in the mountains, whither earn young folks flock in ever growing nu bers, to combine vacation and instr tion. The increasing popularity of t type of training indicates its value.

The winter institute meets one eveni a week for ten to twenty weeks, or eve evening for one or two weeks. This often sponsored by the federation Churches, or a county Sabbath sch association, or a community board council of religious education.

The training institute meets in a pla

sy of access where from scores of mmunities the teachers gather morning d afternoon for three days of very ensive training, meeting three or ır weeks before the opening day of vacation Church schools. For ample, in Pittsburgh, Pa., under the nt management of the Council of urches and the Allegeheny Sabbath hool Association for four years such institute has been held early in June. st year over three hundred delegates gistered, averaging in attendance at ch of the six sessions over two hundred achers, coming from one hundred ty different communities or Churches western Pennsylvania, representing ne denominations. The faculty, all th vacation Church school experience, mbered about twenty and gave their vices free. Twenty-one talks on rious vacation Church school subjects about twenty-five minutes each were ven, each followed by ten minutes of estions and answers, and during the ternoons two hours were devoted to actice work in more than a dozen ases of hand-craft, the workers themves being taught to make the articles nich they would a few weeks later ach the children to make in their own cation schools. The two facts that e rapid increase of vacation schools in stern Pennsylvania is largely due to is institute and that many of the rkers return for training a second or ird year is evidence that such an tensive institute can and does train rkers.

* * * * *

The training of teachers, however, is combination of these and other methods. nd even though we have trained a acher, still that teacher must keep training by continued self-training, er pressing forward to acquire the est and the best of advancing psyology and pedagogy, always keeping to date and never ceasing to learn by perience. If the teacher stops his aining he will soon grow stale. He must ceasingly study and "give diligence present himself approved unto God, workman that needeth not to be hamed."

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GIRARDET: THE WALK TO EMMAUS

An Interpretation by Albert E. Bailey

THE TWENTIETH century artist is inclined to be mystical as well as realistic; to hint that inner truth is "more true" than outer fact.

Look at this figure of Jesus. Is he real in a corporal sense? His garments are so diaphanous that you can see the rocks through them and the gossamer green of the spring wheat. The outlines of His face are indistinct, as if reality could become dissolved into thin air, even as personality while having a focus yet radiates into the ether. Then observe that Cleopas and his friend are not looking at Jesus or talking to Him. In the warmth of their discussion they quite ignore Him. Shall we say then that He is not there? Rather is He not the very substance and inspiration of their argument? Is He not the burning of their hearts while they recall to each other the scriptures? Is He not the illumination of their minds while they discover as by a revelation that Law and Prophecy both teach how the Christ must needs suffer.

Thus Girardet leads us away from the miracle into the mystical, away from the alleged fact into the abiding truth; away from an incident in the dead past into a reality of the eternal present wherein Jesus walks with us by the way and causes our hearts to burn within us.

CONSERVING RESULTS FROM VACATION CHURCH SCHOOLS

By Charles A. Carman

T THE START the vacation Church school was mainly a missionary deavor, an attempt to bring a bit of asonable ministry to slum and tenent district children. As an integral rt of the inherent program of a local urch, there was no particular "follow " of the school except the occasional ntact which it offered for the Church continue its missionary philantrophies rough the winter. In the mission stricts themselves, whatever agency omoted the vacation school often made no effort whatsoever to follow up its work. Other times Saturday sewing classes or craft schools were held for the same group of children, though it has scarcely ever been the case that Saturday classes have reached as large a number of children as the summer sessions of the school.

The change from the original name of daily vacation bible school to the present term of vacation Church school is indicative of a change in the character of work as well as the point of contact which this activity has grown to have with the established and continuous program of the Church in religious education. No longer an extra-activity, a missionary enterprise for children of slums alone, but rather an extra-emphasis with slightly altered approach, on the educational program and aim for all the months of the year, a recognition of the fact that the existing educational activities in the local Church did not adequately meet the need of the child

for religious education, either as to time or as to curriculum.

* * * *

SO THEN, in the majority of cases, the vacation Church school has become simply an additional educational activity supplementing the existing program of the local Church. In a few cases and fortunately the number is increasing, the vacation Church school is becoming not merely a supplemental work but a complemental course of instruction, an integral part of a carefully planned and comprehensive program of religious education, its lessons and activities actually dovetailing into the lesson material and activity of the Sunday and week-day religious instruction throughout the year. This of course is the normal goal of the development of the vacation Church school. Just in proportion as this goal is reached the need for "follow-up" decreases, for the simple reason that the whole program is a combination of preparation and follow up, the all-year-round and the summer activities being one continuous program integrally related.

Under any circumstances there will always be new contacts made by the summer session with families previously unattached to any Church, and such prospects for the all-year-round program will be cultivated through calls made both during and after the summer session and by both vacation school and Sunday school teachers. Where the school is a community or interchurch enterprise an impartial and representative committee must allocate these new contacts with the particular Churches cooperating, on the basis of proximity or preference, or both. Even where the school is promoted and financed by a single Church, from any really Christian point of view there are likely to be contacts which should be referred graciously to another Church clearly preferred or in position geographically or otherwise to offer a more adequate ministry to some particular home.

* * * *

THE VACATION Church school can do certain things by way of follow up to enhance the value of the school in the mind of the community. Obviously, calling in the homes by teachers is one item; securing attendance parents and friends at the commenc ment is another, and the public exhibitio of craft and Bible expressional wo done is still another item.

One of the difficulties confronting t Church which holds a vacation scho singly in a community or neighborhoo is that many children outside of t Church or from other Churches w come and the correlating of the instru tion with that of the Sunday hour an the all-year-round program is almo impossible. In two outstanding schoo of this sort, in the personal experien of the writer, the most satisfactory so of follow-up during the winter mont was the conducting of a Crafts Club o Friday evening through the year, adop ing a program quite similar to that the vacation school and open to the sam group of children, except that natural the younger children of primary an kindergarten ages were not availab for evening hours. A fairly comple account of such a school is to be foun in the appendix of *How to Conduct Church Vacation School* by Albert E Gage.

BIERMANN: THE ASCENSION

An Interpretation by Albert E. Bailey

Biermann is not mystical. To him the ascension is a physical rather than a spiritual fact. The body of Jesus is being levitated by some unusual means, hinted perhaps by the cherub faces that peer out of the heads of cloud below and around. This act completes the epic cycle. In trailing clouds of glory did he come, when the crisp night of Christmas echoed to the song of angels. Angels and clouds now bear him back to God who is his home. His mission to earth is accomplished. He is now to sit down on the right hand of God and to be spiritually present in His world.

Yet the artist would not have us forget the human relationships involved. He has brought to our memory the sorrowing and adoring friends on Olivet, by the loving, downward gaze of the ascending Lord and by the hands extended downward in blessing. Thus we are assured that in heaven He will not forget, that Love can pass the bounds of the visible and the barriers of the great Divide, and in the world that is not ours will still find a way to send its courage and its joy to the waiting hearts below. Perhaps for us, so far removed from the event in time and place, this message of the indestructability of love is the truth of the Ascension.

HE VACATION Church school has never been considered an evangel- agency as such, and yet I beg leave uggest that some of the finest oppor- ties for possible follow-up will arise the personal winning of young people are helping and of boys and girls are receiving instruction. It was writer's privilege one winter, follow- a vacation Church school and its uel, a Crafts Club on Friday eve- gs, to baptize thirty-five young people boys and girls and to send thirteen dren to neighboring Churches ready admission on confession of faith. as not the result of stampedeing the dren, but of personally following up evangelistic opportunity which had n created by the constant seed- ing.

egardless of the wonderful results ch can be accomplished in the lives some children in only four or six ks of a summer session, every means uld be employed to make permanent continuous the religious impact that special period of instruction enlisting the child in the year-round gram and by correlating the instruc- with that of the year-round pro- n. It is fair also to hint that one of unconscious results of the vacation rch school has been an adaptation the Sunday school and week-day ruction during the year to the newer gestions of method in the use of a er amount of expressional activities teaching. Such unconscious con- ation of results should be made berate to the real benefit of all our cational efforts.

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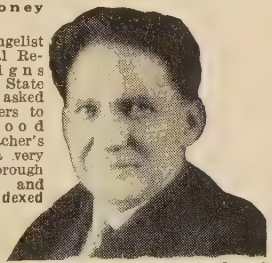

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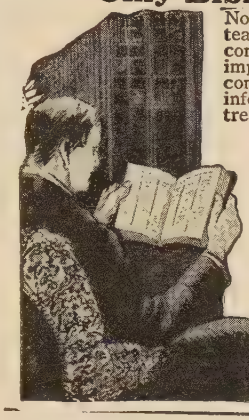

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Notes by Samuel D. Price

Items From India

THE INDIA Sunday School Journal" is edited by Rev. A. G. Atkins, the General Secretary of the India Sunday School Union. The last issue contains a report of the work in the Telugu field of the London Mission and the facts are typical of the work in other parts of India.

The village teacher in the local Indian congregation has to be everything in its life. He is day school teacher and Sundayschool teacher; he is minister for spiritual needs of the congregation; he is reader, writer and good counsellor in local matters and judge in panchayat affairs. It is important that such a man should have a growing knowledge in the great field of religious education. Conferences for these local leaders are conducted by Rev. and Mrs. E. A. Annett, teacher training experts representing both the World's Association and the India Sunday School Union.

Teachers' Conferences are held frequently. A centre is selected where the surrounding village school teachers can conveniently come by walking. At every meeting of the kind there are about six teachers and up to 100 children. A model lesson is taught and after the children have been dismissed there is a general criticism of the way that lesson was given. How to tell Bible stories is always an important consideration. The teachers are asked to write out a story-lesson on the basis of some selected portions from the Bible and the best writers will be given some small but valued reward.

A new rule has been established in this Telugu Mission that every child of the Christian community from the age of 5-14 must regularly attend Sunday school. In many of their Sundayschools children of non-Christian Panchamas, Sudras and Mohammedans also attend. The children are taught prayer and the habit of giving as well as other Christian habits.

An Appeal for More Camp Sunday School Work in Athens

Last summer ten Bible students carried on Sunday school work in at least ten refugee camps in Athens and vicinity by reason of a special fund which was obtained through the World's Sunday School Association. A most urgent request has been made that money be sent to carry on similar work during the months of July and August. The following significant statement was made in a letter recently received by Dr. Landes, General Secretary. "There is an open field here for Christian work among the refugees and especially among the children. You will be interested to know that the Greek Parliament is revising the Greek Constitution, and is considering giving more freedom in religious instruction and especially for circulating the Bible in the vernacular Greek. This will be a great step in the religious development of the people here."

Group Graded Lessons in the Philippine Islands

DURING THE past year a special Curriculum Committee of the Philippine Islands Sunday School Union has been working on the preparation of Group Graded lessons for the Primary Department, following the outlines of the International Lesson Committee. Many of the workers have been trying these lessons for experimentation and the results have been very satisfactory. It is now planned to print these studies in dialect lesson publications and the were issued for January, 1925. general lessons used in the Philipp are the International Uniform series they are followed a year later than in United States. By following this pla is possible to receive much lesson ma ial there after it has been used in Ame The Surplus Material Department of World's Association is constantly sup ing the names and addresses of miss aries to whom packages can be forwar At least half of the helps used in Philippines come through this cha of influence. Picture rolls are especi called for and the supply is never e to the demand.

Chinese Phonetic Script Advanc Religious Education

THOSE WHO are following the p gress of the use of the Natio Phonetic Script in China are all amazed at the fine results that are b obtained. Instead of needing thousa of idiograms in printing the Bible Sunday school lesson helps thirty-r characters only are required. system is growing in popularity and By means of this Phonetic Script ignorant person can learn to read in or three weeks. The China Sun School Union is printing quantities lesson helps in the new form.

Some comments from missionaries China will indicate something of the p gress of the Phonetic. "We will use i 100 Daily Vacation Bible Schools summer." "All our Sunday sch teaching is done by means of the Ph etic." "By means of it hundreds h learned to read in our section." "I especially well adapted for middle a women."

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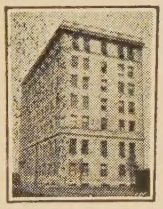

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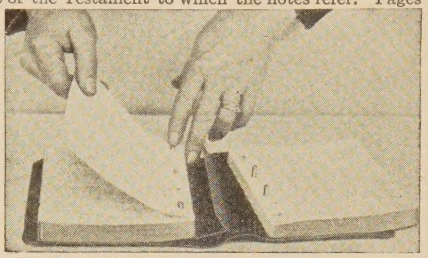

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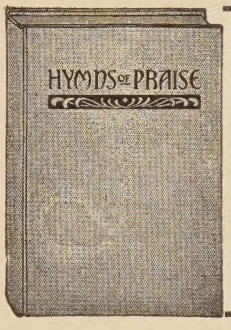

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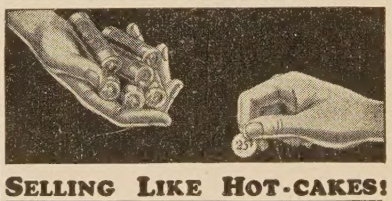

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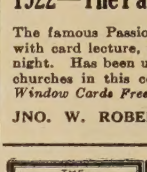

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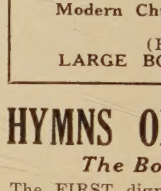

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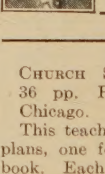

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